The Expositor and Current Anecdotes

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Labor Day Thoughts

Working Men and the Church

Rev. Martha Bortle, a United Presbyterian preacher, in an address, "My Castles in Spain," at Chautauqua, told the following story:

"At one time during the first days of my ministry I preached a year in a little old hall, so old and so unattractive that the rich did not come, but at every service during the winter I saw in the back seats a row of women who wore old brown shawls and little woolen shawls on the head, and I often saw them wipe away the tears when I spoke of the love of God and his care for his suffering, lonely, hardworking children. Many times they would tell me that my words helped them; but my people finally became restless, and I saw that they were getting ashamed of the old hall, and, I suspected, of the brown shawls as well. It was decided to move up town into a very luxurious hall, where there were beautiful curtains and soft carpets. But, I said, 'I am afraid I shall lose my row of old brown shawls.' Three of them came the next Sunday, and that was the last of their attendance. So, in my castle, I build churches for old brown shawls.

"In my castle I have built in the neighborhood of the colored population apartment houses for them. Of couse, it is not necessary to place a bulletin in front saying, 'No white person need apply.' In this colored section I have made parks and have placed within them statues of Abraham Lincoln, William Lloyd Garrison, Booker T. Washington, and in spite of the Brownsville affair, I have placed there the statue of Theodore Roosevelt."

Rev. Martha put the problem of the chuch and the working man or the poor in a nutshell. The working man will receive the gospel if you take it to him, and the common people hear it gladly. But they are not going to church to hear it, if nine-tenths of the people in that church are better dressed than they, and talk a different language and have a different manner.

Take a little mission church that meets in a hall—there is no trouble about getting workmen into it, but you do have trouble getting rich Christians into it, and it is sometimes urged as a reason for building a fine church, that we may get So-and-so who goes to a big church down town, but lives in the suburbs.

If the church was half as anxious about the workingmen as it appears to be, or as it is about the well-to-do, it would have them. You can get what you go after, providing you are after only one thing at a time.

The mission church sheds its workmen members when it builds a $20,000 or $25,000 building, and the poor brother can't afford to keep up with the procession.

Church socials are another rock of offense to the workingman. He can't afford to take his family out every few weeks and fill them up on angel's food and ice cream or oysters and doughnuts.

When church finances are simplified and well-to-do Christians get over the idea that because they are brainy or lucky enough to have gotten more than their share of the coin of the realm, that God made them of high grade clay and the poor of mud, then will the poor come, because there will be no difference.

There is very little social life in the Catholic church, and rich and poor do not come in contact except at mass. But when they do, thev are all the same, and the church will give a poor girl as fine a wedding as a rich one, providing she pays the price, which is not exorbitant. Rome is wise in some things, for which we might well go to school to her, but that's not saying we need to take all her studies. The bishop of Milwaukee diocese recently forbade solos and any additions to the sacred music, in order that weddings should not be the vehicle of display of wealth.

Wise Words from a Labor Leader

Mr. John Mitchell, president of the United Mine-Workers of America, is deservedly regarded as one of the ablest and most successful of labor leaders. Why he is successful is to be seen from his own statement of the principles upon which he acts in his relations with employers. This statement was made a few days ago by Mr. Mitchell in his address before the miners at the eight-hour-day celebration at Streator, Ills. Mr. Mitchell in the course of his address said:

"I am spoken of and written of as being conservative. Some of my fellow workmen say I am too conservative, and should be retired. I am conservative enough not to blame capital for the faults of labor. But I am not conservative as that term is generally accepted. I am fretful and impatient to get more for the working men, but I can not get it for them by call-

ing the capitalists thieves and robbers. We would all be rich, if we could. I would be rich, if I could, and could get the money honestly. Capitalists are only taking advantage of their opportunity. Under the present condition of competition one employer can not pay better wages than his competitor. * * *

"Some years ago it was impossible for a miner to secure a conference with an operator. At the present time there is not an operator in the United States, unless it be one in West Virginia, that I can not go to and get a conference with, and in all probability an agreement. I am in favor of contracts. I do not believe in making changes every time the coal-market changes. Under the present arrangement of contracts both the operators and the miners have prospered, and I advise you to resist any attempt to make any change."—*Northwestern Christian Advocate.*

Quotable Poetry

THE CARPENTER.

"'Isn't this Joseph's Son?' Aye, it is He,
'Joseph the carpenter'—same trade as me!
I thought as I'd find it, I knew it was here,
But my sight's getting queer.

"I don't know right where as His shed might
ha' stood,
But often, as I've been a-planing my wood,
I've took off my hat just with thinking of He
At the same work as me.

"He warn't that set up that He couldn't stoop
down
And work in the country for folks in the town,
And I'll warrant He felt a bit pride like I've
done
At a good job begun.

"The parson he knows that I'll not make too
free,
But on Sundays I feel as pleased as can be
When I wears my clean smock and sets in a
pew
And has thoughts not a few.
* * * * * * *
"And when I goes home to my missus, says
she,
'Are you wanting your key?'
For she knows my queer ways and my love for
the shed
(We've been forty years wed).

"So I comes right away by mysen with the
Book,
And I turns the old pages and has a good look
For the text as I've found as tells me is He
Were the same trade with me."

Making Over A Town

"When I came to this road four years ago, the 'toughest joint' I have ever seen was this town of Proctor, Minn.," said the vice president and general manager of the railroad. "The men were drinking, fighting, swearing and smashing cars. I secured an appropriation from the company for the erection of an Association building, and as a result of that work we have a different class of men, the expense from accidents reduced to the minimum and less labor troubles."

The secretary of this Association, which is the popular center for railroad men of the town, keeps the respect of these men. He is six feet six inches tall, and built in proportion, and when he has to take two of the "bloomers," who come from anywhere to run the ore trains in the summer, by the collars to instill respect in them for their surroundings, he is equal to the job.

Every man of the road is a friend to the secretary. He has their confidence to such an extent that when the Railway Trainmen's Order had difficulties they asked him to "fix it up with the company" rather than send their grievance committee to the officials. On the other hand, the officials have such confidence in his judgment and his ability that they go to him with their difficulties about the men, and he acts as arbitrator. There was no Protestant church in town before the Association came, but now there is one with a large membership.

Twenty-nine men who had been discharged for drinking have been turned over to this secretary to be taken to St. Paul for a course in a drink-cure home. Of this number twenty-seven of them are today good employes of the company, caring for their families and paying for homes.

The above is from *Association Men.* The Y. M. C. A. is becoming very strong on social service, possibly too strong, when compared with its soul-winning or soul culture efforts. But there is one thing evident, the church is not strong enough. The church which does not improve its surroundings or its town, is a dead church. And the preacher who does things, in addition to preaching and making pastoral calls, has the admiration of the community.

Current Mention

A Cincinnati congregation has set an example to the rest of the world by voting a salary to its minister's wife. Like a great many other women of her class, she was doing half the work of the parish—work for which deaconesses and other pastoral assistants not married to the pastor are commonly paid, and the congregation did not see why it should have her services for nothing.—*The Observer.*

The Bible Teachers' Training School, Lexington Ave. and Forty-ninth St., New York City, has been enlarging its course of study. They are not only to provide training for lay-workers, but will offer training to prepare for the ministry. They still lay stress upon the study of the English Bible, but students may add Greek and Hebrew as electives, with Dr. James Wallace and Dr. Robert W. Rogers as instructors. The coming year there is to be a new department for the training of workers among the Italians.

The special lectures given by Dr. James Orr this year will be followed next year by a course by Dr. G. Campbell Morgan.

A Book in Communion

Hugh Black is preparing for publication a book of Communion sermons, to be called "Christ's Service of Love." He has noticed that in America, as in some of our own Free Churches, there is a tendency to make little of the Communion, and to relegate it to the end of the service, with no special reference in the earlier part of the worship. His book will be entirely devotional. In his opinion there are few sadder things than to see more than half of a large congregation walking out of church before the celebration of the Lord's Supper.

In an interview he said: "The great problem of the future is whether America can assimilate the immense new populations from the Old World."

In Professor Black's opinion an increasingly valuable work is being done by the Chautauquas and summer schools. He notices everywhere a keen desire for education. "We find in America that old Scottish virtue, which has now so much died out, the willingness of boys to starve in order to educate themselves. The Chautauquas bring together the most varied elements. There we see many ministers and school marms from the country, who feel that after the year's drudgery they must get some intellectual stimulus."

During the winter, Professor Black is to preach a course of Sunday afternoon sermons in Fifth-avenue Presbyterian Church. These will no doubt be largely attended by students belonging to the two great New York Universities.

As Careless in Geography as in Theology

Frank T. Bullen writes to the *British Weekly* as follows:

If the reports of the Rev. R. J. Campbell's address upon Congo misrule are accurate (and he has not yet questioned them, although ample time has elapsed), he has done himself a great deal of harm, and justified many hard things that have been said about his alleged slovenly methods of thought and research.

Surely there was matter enough and to spare for an indictment of that foul monster responsible for the untellable Congo atrocities without giving utterance on a public platform to such futile rubbish about shipping, as that ships trading between the Congo and Antwerp should be boycotted at British coaling ports, at which they never touch! Worse still his remarks anent closing the Suez Canal to such ships. Does he not possess an atlas?

Had he made inquiry into the ownership of many British vessels interested in King Leopold's Congo enterprises and remarked thereupon, he might have done some good, but he would probably have been heavily mulcted in damages for libel.

I am deeply sorry for Mr. Campbell, for his carelessness of statement has done a vast amount of harm, not merely to himself but to the cause he was advocating.

Two Heroes of the Faith

F. B. Meyer wrote to the *British Weekly* about a visit to Ira D. Sankey and Theodore Cuyler. Wasn't it fine in him, busy as he is, to call on these men laid aside, as it were, by years of service for God. I am afraid we do not appreciate these heroes as we ought. Here is what Meyer wrote:

In the afternoon I went to see my dear old friend, I. D. Sankey. Quite blind, thin, in bed, but the profile noble as ever. How we talked of York, Leicester, Manchester, Birmingham, of men whom we knew and loved, of Moody, of the hymns! He sang to me three verses of "There'll be no dark valley when Jesus comes," and there was the old ring of beauty in the voice. He even managed to write something like his signature in a book he gave me; and we parted radiantly. He does not suffer much pain, and is compiling a new hymn-book, with the help of his devoted secretary and the phonograph. His mind was clear, though he has now and again fits of depression.

My old veteran friend, in his eighty-sixth year, Dr. Cuyler, lives four doors away, and so we visited him. His voice is as strong as ever, and his mind marvelously agile. It is very difficult to make him hear, but it is almost immaterial, his mind pours out its stores in an uninterrupted stream. The recent jubilee of his church, its five daughter churches, his friendship with Newman Hall, his lament over recent theological movements, his pleasure that Archibald Brown is at the Tabernacle, his reluctance to go to heaven just yet, because he had so much to do in keeping his brother ministers up to preaching the old Gospel, the illness of his dear wife, these were some of the topics of that genial racy talk. The walls covered with portraits of the heroes of his life, chief amongst them, of course, that of Abraham Lincoln.

Here are two of God's veteran servants, with the scars of the great fight on them, and one longs to have at the end as good a record of service to show, and of equal faithfulness, if not of equal brilliance.

Unusual

A Kansas City druggist says a wealthy West Side man came into his store Sunday morning and, throwing a dime on the showcase, said:

"Give me two nickels for that, please."

"Going to try a slot machine?" asked the druggist pleasantly.

"No," replied the wealthy man; "I'm going to church."—*Kansas City Times.*

An Irishman, wishing to take a "homestead" and not knowing just how to go about it, sought information from a friend.

"Mike," he said, "you've taken a homestead an' I thought maybe ye could tell me th' law concernin' how to go about it."

"Well, Dennis, I don't remimber th' exact wordin' uv th' law, but I can give ye th' manin' uv it. Th' manin' uv it is this: Th' Governmint is willin' t' bet ye 160 acres uv land again $14 thot ye can't live on it five years widout starvin' t' death."—*Everybody's.*

The other Sunday I felt very depressed after preaching and went to a dear old deacon for sympathy. "Oh, brother, I feel very low spirited. I never preached worse in my life than today." Deacon: "Ach! Mon, I've heard you wus thon thot!"—*Herbert W. Purcey.*

Prayer-Meeting Suggestions

AUGUSTUS NASH.

The Two Extremes of Society

Luke 16: 19-31.

What authority did Jesus have to speak on the issues of men's lives after death?

How can we distinguish between what was literal and what was figurative in his language?

For whose warning did Jesus speak this parable? 16: 14.

What bearing did it have upon what he had been talking about? 16: 9.

What were some of the significant things about the earthly life of these two men?

Why was the rich man tormented and the beggar comforted after they died?

What did Jesus mean to convey by the expression "tormented"?

How far does Jesus seem to have believed that the acts of this life determined men's future?

What hopes did he hold out that character could be changed after death?

Why did he represent Dives as being interested in the fate of his five brethren?

How was it possible for Dives to contradict Abraham?

How far does death change the convictions of men?

What does Jesus represent as the most effective means for persuading men?

Why can the Scriptures influence a man more than the testimony of one from the dead?

What conclusions as to the future life of men are we warranted in drawing from this parable?

The Power of Riches

Mark 10: 17-31.

In what spirit did this young man make his appeal to Jesus?

What was his conception of eternal life?

Why did Jesus address him so abruptly?

Did Jesus feel that the young man had given him too great honor?

What did he mean by the assertion that none was good except God?

What part of the law did Jesus remind him of?

Why did he have nothing to say about love to God?

Did he touch the conscience of the young man?

Did the young man tell the truth when he said he had kept the commandments?

Why did Jesus love him?

What was the one thing he lacked?

Why did Jesus call upon him to give away all his wealth?

Did he really mean for him to do this?

How was the young man affected?

What impression does his sorrow make upon your mind under the circumstances?

Did he ever change his mind?

A Family's Ambitinn

Mark 10: 2-45.

Why did Jesus want to be alone?

Why were his followers filled with amazement and fear?

What subject was uppermost in his mind at this time?

Did Jesus see clearly what was before him in Jerusalem?

What thoughts were filling the minds of his disciples?

Why did James and John want to get his pledge before making known their request?

What was their conception of his coming glory?

How did John come to view the matter in after years? John 7: 37-39; 12: 23, 23, 32, 33.

What did Jesus mean by the expressions, "My cup" and "My Baptism"?

Why would they have to share his sufferings?

Why could he not give them the honor they coveted?

What was the effect of all this upon the other apostles?

How did Jesus try to calm their indignant feelings?

What does he lay down as the law of greatness for his followers?

How does he seek to enforce their obedience to this law?

What motive actuated Jesus in his willingness to die?

What would be the advantage of his death to others?

What would his death release them from? Jno. 8: 34-36; 1 Peter 1: 18, 19.

Stumbling Blocks

Matt. 18: 1-9.

What sort of actions does Jesus here designate as offenses?

Which is the worst—to do wrong yourself or to cause others to offend?

Who was Jesus thinking about when he spoke of offending "little ones"?

Is it any worse to lead a man who believes in Christ to do wrong than one who is not a Christian?

Why was Jesus so certain that men would continue to offend?

If offenses "must" come, why are men held responsible for causing others to do wrong?

What are some of the ways that men cause others to offend?

How often is this done through ridicule?

Do you think that those who indulge in popular amusements are guilty of influencing others to do wrong?

How far does the personal habits of men such as the use of tobacco and moderate drinking influence young men to do wrong?

How far are we under moral obligation to abstain from such things?

What kind of warfare did Jesus expect men to wage against the things in their life that would cause others to do wrong?

What was his view of the consequences of being a stumbling block to others?

What was the significance of the illustration he used of being cast into the sea with a millstone about the neck?

What did he mean by being cast into hell fire?

"Optimist—one who sucks off the sugar coating, and then throws away his pill."

ILLUSTRATIVE DEPARTMENT

Present-Day Parables

ERNEST H. MACEWEN, HYATTSVILLE, MD.

HEROIC SERVICE. (826)
Romans 12: 1.

The following beautiful story of a faithful shepherd dog is told in one of our recent publications:

A man in Scotland had a large flock of sheep, antd when they were brought to the fold one night seven of them were missing. He called a beautiful collie and made her understand that she must find the missing sheep. It was a cold, bleak night, and she was already tired. Running back to lick the faces of her three puppies lying snug and warm in their bed, she hastened out into the darkness. After an hour she returned with two of the sheep.

Again her master called her away from her puppies to search for the lost sheep, and again she started out bravely into the storm. Two hours passed before she returned almost exhausted, bringing with her three other sheep. After petting her, her master commanded her to find the two sheep still missing. She did not hesitate to obey, but she seemed to be taking a last farewell of her puppies before starting forth a third time. As morning began to dawn the faithful collie dragged herself into the fold; one of the sheep walked beside her, while she half dragged the other along. Utterly spent, the noble dog then lay down by her puppies and died.

What a lesson of devotion! Shall we be less so to our Master? There is room today for the heroic; and the man who is willing to give himself in such devotion, though he loose his own life, will find the sweetest peace and the richest reward.

LACK OF VISION. (827)
Mark 8: 24, 25.

A little East London boy was having his first country outing. It was the occasion of his Sunday school treat. He lay on the grass in the orchard making a chain of daisies. Across the blue sky a line of swallows dipped. "Look up, Jimmy! See the pretty birds flying through the air," said his teacher. Jimmy looked up quickly. "Poor little fellows," he said pityingly, "they haven't got no cages, have they?" Jimmy could not see things straight. East London had dwarfed his ideas. What a picture of many a life. They are so occupied with the muck rake or pleasures of earth that they can have nothing but pity and sometimes scorn for those who set their minds on things above and soar in the pure air of a divine being.

OBEYING THE LETTER OF THE LAW.
Romans 2: 27. (828)

John, a bright little fellow of four, had been told by his mother that when he went next door, he must not get up to the table and eat, if he was there at meal time. One day he was there at the dinner hour, and they asked him to have some dinner. "No," he said, "mamma told me not to get up to the table. But if you will put it on the floor I will have some." And he did.

HAVE I A PART? (829)
Phil. 2: 12, 13.

Among the passengers on an Atlantic liner when it left New York recently was a charming young woman from St. Louis, who was making her first trip abroad. The vessel had not proceeded far when the fair passenger approached the captain and said:

"The ship appears to be stopping, captain. Why should we stop here?"

"We stop here to let the pilot off," was the reply.

"To let the pilot off?" exclaimed the young woman, in a tone of polite incredulity. "Do you mean to say that the pilot doesn't cross the ocean with us and direct the course?"

"I mean just that," answered the captain.

The fair passenger pondered for a bit. Then, smiling, as if a bright idea had occurred to her, she added:

"Oh! I suppose after he has set the rudder pointing in the right direction there's nothing left for him to do, so he goes."

So it is that many start in the Christian life with no other idea but to set the rudder and the thing goes.

FAITH AND WORKS. (830)
James 2: 17.

A pretty anecdote is related of a child who was greatly perturbed by the discovery that her brother had set traps to catch birds. Questioned as to what she had done in the matter, she replied: "I prayed that the traps might not catch the birds." "Anything else?" "Yes," she said, "I then prayed that God would prevent the birds getting into the traps, and," as if to illustrate the doctrine of faith and works, "I went and kicked the traps all to pieces."

FOLLOWING THE VISION. (831)
Acts 26: 19.

James Tissot, an artist famous for his New Testament scenes, has told us how he was led through obedience to a vision received to devote his life to portraying Christ. He was planning a series of pictures of "The Parisian Woman," and had gone to church in Paris to make a study of a fashionable woman posing as a religious devotee. As he sat there a vision came to him. He seemed to see three ruins of a great castle. A weary peasant and his wife were sitting down to rest. On the ground by their side was a bundle that contained all their earthly possessions. As they sat in their despair, the "Man of Sorrows" came and sat beside them, putting his hand in tender protecting care on the peasant's shoulder. "Christ the consoler" was the artist's interpretation of the vision.

He returned to his studio but the vision would not leave him. In his despair at not being able to continue the work in which he had not formerly delighted he became seriously ill. When he recovered he decided to paint "Christ the Consoler," in order to put it forever from his mind. But as he worked the grandeur

of his theme grew on him, and he determined to devote his life to portraying Christ. He went to Palestine and spent ten years studying. The result was the most marvelous series of pictures the world has ever seen.

THE BLESSEDNESS OF GIVING. (832)
Acts 20: 35.

It is more blessed to give than to receive. That's so, but it depends largely on how you give. A girl once said to a friend, "I hate to have her do the least thing for me. She is always throwing it at you afterwards." Great and generous people forget their kindness, and do not expect a return. But when a person is always referring to their favors to others he is unsatisfied because he does not get back more than he gives. This is not obeying the law, "It is more blessed to give than to receive."

THE CHRISTIAN SIGN POST. (833)
Phil. 2: 15, 16.

Says the *World Today:*

The far-famed volcano has a "guardian" specially appointed by the Italian government in the person of Prof. Luigi Mattencci. Very few of the ordinary tourists who ascend to the crater of Vesuvius by the funicular railway meet the professor. He lives in the observatory all among the deep ashes and cinders, about a thousand feet below the place where the reeking sulphur clouds sweep up from the dread depths.

It is not too much to say that Mattencci is the "physician" of this dangerous giant. He can diagnose every rumble and symptom of his patient, and knows exactly what warning to send out if the volcano bids fair to become violent. His seismographic instruments are almost incredibly sensitive, and he spends whole hours on the very brink of the various craters, listening and watching for signs. He foresees which way the lava streams will flow, and whether there is likely to be any considerable emissions of rock masses, some of which are hurled a mile high.

One of his principal duties is to give warning of dangerous eruptions to the many towns and villages round about, not to mention proprietors of vineyards and farms near at hand. He also reports by wire, direct to Rome.

Paul speaks of Christians "holding forth the word of life." We are light holders. It is our business amidst the dangers of the evil world not only to keep ourselves pure, but like Prof. Luigi Mattencci to give warning of the dangers ahead.

LOOSING THE GREAT. (834)
Luke 13: 34, 35.

Durango, Mexico, has one of the most wonderful mountains in the world. It is almost a solid mass of iron. It has been declared that this mountain contains enough of iron to supply the need of the entire world for three hundred years. This mountain was discovered by a soldier belonging to the army of Hernando de Cortez, one Senor Mercado, who was led to seek it through the marvelous stories he heard from the Indians, of treasures of silver in its vicinity. He found the iron mountain instead, which today bears his name. But he left it in disgust declaring it a worthless pile. He had no appreciation of its value. The Jews rejected Christ because he did not meet their expectations. But they lost him whose value to the world has been untold. It is possible for each of us in this sordid world in its quest for its riches, to pass him by who is in reality the richest treasure life can possess.

Illustrations From Current Events

BY PAUL J. GILBERT.

A CHILD'S HEROISM. (835)
1 Jno. 2: 28; 1 Tim. 4: 12; Prov. 14: 26.

A touching story of a four-year-old child's Christian heroism was recently told by Dr. Torrey. He said:

"I once knew a little girl of four years old. Her mother was an infidel, her father was an infidel, her grandmother was an infidel, her grandfather was an infidel, her uncles and aunts were infidels. She hadn't a relative as far as I know who was a Christian or who ever went to Church. People thought that little girl would have a hard time. In sweet serenity, without a cloud, in spite of all her surroundings, that little child of four, kept by the power of Almighty God, went right on preaching Christ to her infidel father and mother and grandfather and grandmother, and they could not shake her. Some of you foolish people will say she was a little prig. No; she was a sweet little child of God. And when at last she had borne her testimony, and God thought it was not wise to leave the lamb any longer among wolves, he took her home to glory."

UNSELFISHNESS AMONG INSECTS.
Rom. 12: 10; Rom. 15: 1; Cor. 10: 24; Phil. 2: 3. (836)

Even an ugly wasp thinks enough of his neighbors to look after their welfare. Hubner the great naturalist, tells us that if a single wasp discovers a deposit of honey or other food, he will return to his nest and impart the good news to his companions, who will sally forth in great numbers to partake of the fare which has been discovered for them. Shall we who have found honey in the Rock Christ Jesus be less considerate of our fellowmen than wasps of their fellow-insects? Ought we not, like the Samaritan woman, to hasten and tell the good news?

SELFISHNESS UNPROFITABLE. (837)
Prov. 11: 26; Luke 6: 38; Jas. 2: 8; 2 Sam. 12: 10; Luke 16: 9.

A man was once walking with a farmer through a beautiful field, when he happened to see a tall thistle on the other side of the fence. In a second, over the fence he jumped, and cut it off close to the ground. "Is that your field?" asked his companion. "Oh, no!" said the farmer, "bad weeds do not care much for fences, and if I should leave that thistle to blossom in my neighbor's field, I should soon have plenty in my own."

CHRISTIAN BENEVOLENCE. (838)
Heb. 13: 16; Prov. 28: 27; 1 Jno. 3: 17.

During the Indian famine a vessel laden with 5,000 tons of corn was sent to one district

through the gifts of many poor and rich Christians. There was one name flying at her masthead, one name on every sack of corn. Whose name was it? Mrs. Besant herself expressed her disappointment that agnostics had done so little for humanity, and said that those of them who did come forward to help were only those who, like herself, had been brought up as Christians. Was it the name of Krishna? or Mahomed? or Buddha? Nay! There is no record in all the pages of history of any one of these having inspired such a noble deed. It was the name of Jesus Christ—the name above every name. A prominent Hindu, present when the vessel arrived, said, "No sight has moved me more than that which I have seen today. Although I am not a Christian in the popular sense of the word, when I heard of the untiring exertions of the missionaries in the famine districts, I said to myself and my friends that, after all, the spirit of Christ was alive."

THERE IS NO UNBELIEF. (839)

Heb. 11: 1, 3, 6.

"There is no unbelief.
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God.

"Whoever says, when clouds are in the sky,
'Be patient, heart, light breaketh by and by,'
Trusts the Most High.

"Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

"Whoever says 'tomorrow,' 'the unknown,'
'The future'—trusts unto that Power alone
He dares disown.

"The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

"There is no unbelief:
And still by day and night, unconsciously,
The heart lives by the faith the lips decry,
God knoweth why."

AFRAID OF THE RESURRECTION. (840)

Dan. 12: 2; Ps. 1: 5; 1 Jno. 2: 28; Rev. 20: 13.

"Sitting down beside the great Makaba," says Dr. Moffat, "illustrious for war and conquest, I stated that my object was to tell him my news. In the course of my remarks, the ear of the monarch caught the startling sound of a resurrection. 'What,' he exclaimed with astonishment, 'what are these words about? The dead, the dead arise?' 'Yes,' was my reply, 'all the dead shall arise.' 'Will my father arise?' 'Yes,' I answered, 'your father will arise.' 'Will all the slain in battle arise?' 'Yes.' 'And will all that have been killed and devoured by lions, tigers, hyenas, and crocodiles again revive?' 'Yes; and come to judgment.' This I repeated with increased emphasis. After looking at me for a few moments, he said, 'Father, I love you much. Your presence and your visit have made my heart white as milk, but the words of a resurrection are too great to be heard. The dead cannot rise. The dead must not arise!' 'Why,' I inquired, 'must I not speak of a resurrection?' Raising and uncovering his arm, which had been strong in battle, and shaking his hand as if quivering a spear, he replied, 'I have slain my thousands, and shall they arise?'"

FAITHFULNESS. (841)

Luke 16: 10; 1 Pet. 2: 15; Phil. 1: 9; 1 Cor. 4: 2.

A merchant went to New York to purchase some goods. While engaged in selecting his articles the hour of twelve arrived, the time at which the prayer meeting was held at Fulton Street. The merchant of New York told his customer that he could not serve him at that time. The other inquired the reason, and told him he was anxious to make his purchases and return by the evening boat. The New York merchant replied that he could not help that; he had something to attend to that was of more importance than selling goods. The other merchant asked him what it was, and he replied, "I must attend the noonday prayer meeting. It will close at one o'clock, and I will then fill out your bill of goods, and you can return at the time you desire." They both went to the prayer meeting. The merchant from a distance was deeply impressed, and on reflecting upon this example of Christian fidelity, was led to repentance, and became himself a devoted follower of Christ.

A UNIVERSAL TALENT. (842)

2 Tim. 1: 7; 1 Jno. 4: 12; Jude 21; 1 Cor. 16: 14; 1 Cor. 13: 1.

We cannot be smarter than we have been made. We can train our brains, but we cannot get more. But loving is within the sphere of willing. *We can love as much as we want to, and therefore we can be as powerful Christian workers as we please.*

FORGETTING SELF. (843)

Ps. 2: 3; Jas. 5: 10; Phil. 1: 29; 1 Cor. 14: 16, 17.

A New York physician had contracted a lingering but fatal disease in ministering to one of his patients. Said a friend to him: "Doctor, how do you stand the thought of your awful misfortune?" "I don't dare to think of it," replied the noble physician, "but I just keep busy with the sorrow and pain of others."

JOHN THREE SIXTEEN. (844)

Rom. 5: 8; Eph. 1: 3-5; 1 Tim. 1: 15.

"A young woman living in sin was purchasing a ticket at an English railway station when she saw the words of the text this morning pasted just above the ticket window, and she said, 'I never heard of that, where can I find it?' The agent said, 'It's in the Bible.' 'And where can I get a Bible?' 'Just over the street at the book store.' She hurried across and returned just in time to take her train. She asked several passengers to find the place for her where it said that 'God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life,' and when it was found she sat down and read it over and over again and when she came to her destination her eyes were wet with weeping. Sir Charles, with whom she was living in sin, met her with a carriage and when seated inside he said, 'Why Daisy, what's the matter?' and she showed him

the passage and he said, 'Well, what of it, I've always known that,' and she turned to him and said, 'Charlie have you known all the time that God so loved the world that he gave his only begotten Son to save us from our sin and you've been living in sin all the time,' and then she broke utterly down and sobbing as though her heart would break she said, 'If God loves me like that, I'm going to be a better woman,' and in brief they were united in a happy Christian marriage and their home in London today is the center of a rich influence for Jesus Christ."

UNFATHOMABLE LOVE. (845)

Jer. 31: 3; 1 Cor. 2: 9; Rom. 8: 35-39.

When Nansen was looking for the North Pole he found himself in very deep water. He tried to take his sounding, but his line would not reach bottom. He took his book and wrote the date, the length of his line and added "Deeper than that." The next day he lengthened his line and dropped it again and again it failed to touch and again he wrote down the date and length of his line and added, "Deeper than that." After a few days he gathered all the line there could be found and dropped it down but it would not reach the bottom and once more he took his book and wrote the date, the length of his longest line and added the note, "Deeper than that."

"Through all the depth of sin and loss,
Drops the plummet of the cross;
Never yet abyss was found
Deeper than the cross could sound."

A GOOD NAME. (846)

2 Cor. 8: 21; Prov. 22: 1; Heb. 13: 18; Luke 6: 31.

When the war of the Rebellion left Robert E. Lee a poor man the Louisiana Lottery offered him ten thousand dollars a year simply for the use of his name, and he said, "My name is all that I have left and that is not for sale." And the mothers of generations yet unnumbered will take their children on their knee and tell them the story of brave General Lee; a man not afraid of shot or shell, but better than this, the fearless champion of his own conviction of the truth as he saw it in the fear of God.

PREACHING WITH POWER. (847)

1 Thess. 1: 5; Acts. 7: 54; Acts. 13: 44, 48.

When Savonarola was preaching in Florence men and women of every age and condition—workmen, poets and philosophers—hung upon his passionately eloquent words. Ofttimes they would burst into tears and the reporters taking notes of the sermon were obliged to write, "At this point I was overcome by weeping and could not go on."

"A GOOD RUN." (848)

2 Tim. 4: 7, 8; Rev. 2: 10; Matt. 25: 21; Heb. 12: 1.

A passenger train on the D., L. & W. R. R. had already lost 30 minutes, much to the chagrin of the engineer who, like all other railroad men, disliked the "disgrace" of being late with his run. Putting all his energy and skill into his task during the rest of the trip, it was with much pride and satisfaction that he "pulled" into Hoboken "on time." As the engineer climbed down from his cab the superintendent of the road, who had been a passenger on the train and knew quite well the feelings and effort of the man at the throttle, stepped up to him and with a genial smile said, "That was a very good run, Benny."

AN INCORRUPTIBLE PREACHER. (849)

Acts 20: 27; Num. 24: 13; 2 Tim. 4: 1-4.

When the immoral Lorenzo De Medicis was denounced by the fierce eloquent Savonarola, he sought to bribe him into silence by sending rich gifts and generous alms to the convent with which the Reformer was connected. In alluding to the circumstance from the pulpit he said, "A faithful dog does not leave off barking in his master's defense because a bone is thrown to him." It was this bravery and purity of purpose that won for Savonarola the love of the people and the fear and hatred of his numerous and powerful enemies. When Lorenzo di Medicis came to die he sent for the brave preacher to be his confessor, exclaiming to his attendants, "I know no honest friar save this one."

GRIEF FOR INIQUITY. (850)

Luke 19: 41; Heb. 4: 15; Matt. 18: 11; Is. 53: 5, 6.

During the recent revelations of crookedness and graft among the railroads of the country it was proven that some of the officials of one of the greatest systems were guilty. So keenly did the president of the road feel the disgrace of the misconduct of his subordinates, that he shortly broke down and died of grief. In a very real, tender and profound manner the Master is grieved when his children fall into sin. "Grieve not the Spirit," writes the apostle. The child of God will be lovingly considerate of his walk when once he realizes this.

POWER OF SONG. (851)

Acts 16: 25, 26; 1 Cor. 14: 15; Prov. 29: 6; Is. 65: 14.

Luther's sermons have mostly been forgotten, but his "Judgment Hymn" sings on, and will keep on singing until the blast of the archangel's trumpet shall bring about that day which the hymn celebates. Cardinal Carjetan said, "Luther conquered us by his songs." In the time of that wonderful reformer there was a strange scene in Lanbeek. Protestantism and Papacy had been in fierce collision. Sometimes one party triumphed, and sometimes the other party triumphed. One day, in St. Mary's Cathedral, mass was said, and just as the audience was dispersing, two boys struck up one of Luther's chorals, and the whole audience joined in it just as if it had been given out from the pulpit, and that audience that came the followers of one religion, went away the followers of another. Protestantism had conquered by that one choral, and for many years that cathedral was given up to worship by Protestants.

JUST ONE SIN. (852)

Jas. 2: 10; Jas. 3: 5; Heb. 3: 19; Rom. 5: 15.

At the conclusion of a recent trial at which an offender was heavily sentenced for a crime some one remarked, "It seems a shame to pun-

ish him so when he committed just one little sin." The remark reveals a very superficial view of sin for man, nature and God unite in affirming that, "Whosoever shall keep the whole law, and vet offend in one he is guilty of all." In 1750 the King of France accidentally shot and killed one of his courtiers instead of the hare at which he thought he was aiming. The budget of state was saddled with an annuity of $2,400 which has been paid regularly to the heirs of the seigneur, who had the honor of being killed by the king. The last of the heirs died recently, and the annuity was stopped. This bit of bad marksmanship on the part of the king cost the state $374,200, for the annuity was paid for 156 years.

CONSECRATION. (853)
Gal. 2: 20; 2 Cor. 5: 15; Rom. 12: 7; 2 Cor. 8: 5.

Within the last few months a Japanese officer perfected a warlike invention of which an American expert in the temporary employ of the Japanese government happened to hear. It so impressed him that he offered the Japanese inventor $100,000 for it. This offer the Japanese officer indignantly refused, saying, "I was educated by my government, and to them I owe everything. Anything that my brain can produce is theirs."

In like manner the real Christian can say, "I was redeemed by my Master and to him I owe everything. Anything that my life can produce is his."

DIED IN NEEDLESS EXILE. (854)
1 Tim. 1: 15; 1 Jno. 1: 7; 1 Pet. 2: 24; Jno. 5: 40; Luke 14: 17.

About a year ago a young man in the state of Michigan, finding himself several hundred dollars short in his account, suddenly disappeared and all effort to trace him proved unavailable. His shortage was made good by his parents and he would not have been prosecuted had he returned home. Ignorant of this, however, he remained an exile out in Colorado where his death a few days ago revealed his identity.

What a picture this is of the spiritual lives of millions whom sin has driven into darkness and exile. Yet the fact is that the Saviour has paid their great debt and waits to welcome with great joy the prodigal. Strange, is it not, that men should die in sin when they learn of such infinite love?

Illustrations from Recent Books

FROM "THE ANTHEM ANGELIC."
WM. H. BANCROFT.

FEAR OF DEATH. (885)
Heb. 2: 15; Rev. 1: 18.

It is said that Professor Darwin was accustomed to visit the London Zoological Gardens and stand beside a glass case containing a cobra, the most poisonous of serpents. He would place his forehead against the glass, each time that he did so the venomous reptile striking at him. There was heavy glass between them, the man of science well knowing that he could not be harmed; yet, whenever the snake sprang at him, the professor would dodge. He tried it again and again, each time shrinking as before, his instinct overpowering his will and reason.

So may you and I be instinctively afraid of death; but down in our very heart of hearts we know full well that it cannot do us any hurt. Between every Christian soul and death is the unsealed grave of Him who is the Resurrection and the Life.

RELIGION A JOY. (856)
Job. 45: 10; Psa. 42: 8.

Ask what religion is. Ask Paul and Silas in prison at Philippi, and they will answer with a song. Ask John in exile, and he will answer you with an Apocalypse. Ask Martin Luther, and he will answer you with a Psalm of David. Ask John Bunyan, and he will answer you with a dream of heaven.

CONFIDENCE EVEN IN DEATH. (857)
Psa. 23: 4.

After the battle of Richmond, a dead soldier was found on the field. His hand was placed upon an open Bible. Insects had eaten off the flesh of that hand, but the bony forefinger pointed to these words: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

GOD'S PROMISES. (858)
Deut. 33: 25.

When I was a boy, and was sent out to water the garden, that garden filled with my mother's favorite flowers, I was accustomed to give myself pleasure by making rainbows. How did I make them? Why, I just turned the nozzle of the hose into the sunshine, and the rainbow would appear. I helped to do there on a small scale what the sun often does on a large scale, when behind the retreating shower he springs the iris bow of triumph. My youthful sport gave me a bit of philosophy for future use. We can make our own rainbows. How? By turning our disappointments into the light of God's promises. Look at the gorgeous colors that come into view beneath the brilliance of the text! "As thy days, so shall thy strength be." That is one of the best rainbow-makers of the whole Bible.

FROM "PUTTING THE MOST INTO LIFE."
BOOKER T. WASHINGTON.

FREEDOM. (859)
John 8: 36.

The Bible teaches over and over again that freedom without happiness is impossible, is self-imposed restraint, that to be really free we must live within the law. He who lives outside the law is a slave. The free man is the man who lives within the law, whether that law be the physical or the divine. All life is governed by law, and the student must acquire freedom by obedience to law. The students in any institution are divided into two classes; the happy, contented, ambitious, hopeful ones, who have faith in the institution and respect

for its traditions, and the miserable, discontented, grumbling class. One class live not only in the letter but in the spirit of the law, and are consequently happy. The second class are miserable, discontented and hopeless because they try to live outside the law.

A LESSON IN DISORDER. (860)

Prov. 31: 27; Prov. 24: 30, 31.

I was recently in a school room in South Carolina. The teacher had a reputation for being a well-fitted instructor, and I expected much of him. He was teaching the children by the latest methods. The children sang well, but the fact that one third the plastering was missing made the greatest impression on me. I could not detect the slightest attempt on the part of the teacher or students to see that the plastering was restored. I should have suspended school a day or two until the plastering could be replaced, rather than teach day after day by silent approval a lesson of disorder.

FROM "THE OPEN SECRET OF NAZARETH."
BRADLEY GILMAN.

PRAYING IN THE CORNERS OF THE STREETS. (861)

Matt. 6: 5.

I was deeply impressed on the road to Jerusalem at seeing a Turk engage in his devotions; he knelt upon a little patch of grass, faced toward Mecca, and went through the prescribed posturings and prayers, quite oblivious of the restless Christians around him, who jostled one another, and talked loudly and impatiently, and sometimes nearly stumbled over his bowed body.

I think that most of us felt, at first, a prompt admiration for his devotion and his disregard of curious spectators. But you and I remember among our friends, persons who spoke easily, naturally—even casually and lightly—of their religious experiences; and other persons there were who revealed their convictions and aspirations only with reluctance, and after a marked struggle with their sensitive natures.

I know of no ultimate analysis of these two types of religious natures, but I think that many of us who observed the kneeling, murmuring Moslem, had we felt a degree of devotion great enough to compel us to our knees and prayers, in that conspicuous place, could not have risen, a few minutes later, as he did, with calm countenance, ready to chat on the idle interests of the journey.

SIMPLICITY OF THE CHRISTIAN LIFE. (862)

Matt. 6: 25; R. V. 6: 34; Luke 12: 15.

The simplicity of this Syrian life, both in village and open country—makes a deep impression upon me; and, as I try to penetrate the meaning of Christ's message, and seek a sufficient cause for its slow advance in the world, I return, repeatedly, to this primitive mode of human life; and I feel that only in simplicity of human living can that revelation be understood which in such utter simplicity was conceived and affirmed.

The great Aurelius declared that life might be nobly lived even in a palace; so may life be simply lived even amid the labor-saving and space-annihilating inventions of Europe, and America; but the simple life, it must be admitted, under such conditions, is extremely difficult; although complexity carries at its heart simplicity, yet the outer husk is tough, and the kernel will come to our children only after years of effort.

Out of the simplicity of this open-air Eastern life was the Christian religion born; and simple that religion must remain, wherever taught or practiced, else it vanishes. I am reminded, as I glance down over the village-life beneath me, of those pictures by Cranach, which played such an important part in the reform instituted by Luther; the painter placed his pictures in pairs; each pair was composed of a scene from the plain life which Jesus and his disciples must have lived, and a scene from the luxurious, arrogant life of the Church's leaders in Cranach's time; the contrast was an unanswerable indictment of the official Christianity of Europe in the sixteenth century.

I would not stay the hand of industry, nor blind the eye of invention and discovery; I would not urge men to hark back to the days of cave-life and uncooked food; it is not what men again, but the way which they gain it—that is the most important factor; it is not what they do, but the spirit in which they do it—that is the element vital to the Christian life, and is the element which is more imperiled by the complex life of Europe and America than by the simpler life of Nazareth.

It was one of Walter Pater's rare sympathetic insights which made him—in "Marius the Epicurean," I believe—depict certain proud ladies of luxurious Roman palaces, when they embraced the faith of the Nazarene, as experiencing a revolution in their attitude toward the simple life involved in the conditions of the despised sect; they revolted against the complexity of their former life, and instinctively turned with longing to a kind which was more elemental.

MAKE DISCIPLES OF ALL THE NATIONS. (863)

Matt. 28: 19.

You have not forgotten that strange man, the Brahmin from India. You remember how subtle was his charm and how fine were his mental processes; but recall his reply when I asked why he did not promulgate his beautiful enobling ideas among the people at large.

His brief answer was—made with calm, luminous eyes, and softly modulated speech—"Why should I?"

That was the point where he departed essentially, from the World's Greatest Teacher, Jesus of Nazareth; "Why should he?" and why should Jesus? It was because "the Spirit of God was upon Him," and compelled him to expression. The fire which God had kindled upon the altar of his heart, enlightened and quickened not only his own nature, but shone forth through the shutterless windows of his pure soul, radiating light and life to all about him. Therefore it was predetermined, when he sent his apostles forth on their mission, that his exoteric command should be world-wide in its scope. "Go ye into all the world," he said, "and preach the gospel to every crea-

ture!" Ah, the esoteric teachers and adepts of the world never "spake as this man spake." There were the Quietists, for example; from famous Molinos down to the weakest and least renowned, they failed to exemplify the attitude of Jesus; they were esoteric, egoistic; and, in being that, they were but partially Christian.

WILLING TO DO HIS WILL. (864)

John 7: 18.

Most of us frequently say, "I am willing," when we by no means use the root "will" in its real meaning; for, as we use the phrase, we express no effort of will, but instead, entire absence of will, mild concession or compliance. Thus I seek to make clear the true etymological meaning of the word "will," in order that you and I may better understand the depth of the "Good Will" message which Jesus bore to the world.

Had Count Tolstoi penetrated to the center of Christ's Secret he would never have affirmed his dostrine of "Non-Resistance," as a characteristic teaching of Jesus; for Jesus did not teach, and did not exemplify in his life, that innocuous negation; there are three possible attitudes, Thomas, toward the man who does you harm, as by theft or physical force; first, you may retaliate upon your enemy with conduct similar to his own; or, second—what Tolstoi sees—you may dumbly and unresistingly submit; and, third—what Tolstoi does not see—you may return to him love for hate, benefit for injury, good-will for ill-will. This is the high aggressive level for the Holy Spirit of God, whereon Jesus stood.

* * *

One of my fellow-passengers loaned me a copy of Tennyson's biography. In one of the poet-philosopher's letters to a friend he touches this problem of free-will in a masterly way. His friend has written him some question on the subject, and Tennyson replies that he does believe in a limited degree of freedom of will. "We have," he says, "the same kind of freedom which a canary has, in its cage; we can leap from one perch to another, although we cannot pass outside the wires of our cage."

I call that an acute and illuminating illustration; and even grander is the suggestion with which Tennyson continues; he declares his belief that "God chooses to hold his own will in abeyance, at that point in the periphery of his power, where man's will impinges on his divine will."

* * *

The statesman or the merchant, the prince or the pauper, the saint or the criminal, each sees a higher and a lower at every cross-road of his life; the criminal's "higher," may be inferior to the saint's "lower"; but to him,—the criminal,—it is a "higher"; and the human will, at each of these subjective or spiritual cross-roads, choses its higher, that is,—puts itself into harmony, for that moment only,—with God; the door of the kingdom of heaven is flung open in an instant, and may close, as instantly; it lives, it dies. "The will is dead; live, the will!"

This is what I mean. I looked out of the window this morning; I noted the group of cab-men in front of the hotel; then and there came the choice to me of either looking at those men unsympathetically, or sympathetically; I could dwell upon their harsh voices and rough ways, drawing back from them, in my will, or I could reflect that they were seeking employment, earnestly, even anxiously, in order to support the wife and children whom they loved. Unconscious of me, they joked, and brushed their cab-cushions; but, up at the window, I was choosing for an instant, the world of the good-will or the world of the ill-will, as my momentary dwelling place.

The same choice I made as I sat at the breakfast table and was attended by the waiter; in my slight conversation with him, in that brief contact of his nature and mine, came the opportunity for the significant choice—of good-will rather than ill-will; of good-will,—not tact merely, not simulation, but good-will and friendliness; when I noticed that he had forgotten the hot water for my coffee I did not draw back, in my spirt, letting antipathy rule me, but I reminded him gently, patiently; and I thanked him when he corrected his omission.

Thus, throughout the day, I could name twenty, yes, forty, points where the orbit of my conduct has intersected the orbits of other human beings; and each time I have had an opportunity,—great or small, important or trivial,—to exhale the fragrance of kindliness, or to surround myself with an aura of chilling reserve, or to remit positive hate. Thus do we achieve our multifold victories of the will, or we suffer defeat, in the tiny arenas, with which each day is filled.

Sermon Thoughts

WM. BARNES LOWER.

SAVING CINDERS. (865)

The verse which had been given to little Johnnie to learn was, "Jesus Christ came into the world to save sinners." At the call of his name the lad responded in hesitating speech, "Jesus Christ came into this world to save cinders." The teacher appreciating the situation and ever alert to turn every mistake to good account, at once began to talk to the little ones about "cinders" and the good uses to which they could be put. After all is said, the one who knows most about human natures knows that we are only burned out cinders. God thought us worth saving. Cinders are being put to a great many uses and for certain things are of exceptional value. Mixed with cement they make a most durable walk. Take an old human cinder, put him in a good environment, throw about him influences that will lift him up, and you have changed him from a thing to be trod upon to a thing to be admired. As in every cinder there are small combustible particles which are good, so in human cinders there is a spot, which if touched with the Divine flame, will burst into new life. Every human heart is the spark of the Divine. Man must believe in man's divinity or he will lose faith in humanity. There is good in every

man if we can only find it. Touch the dead cinder with a spark of the Divine and you have changed the black dead thing into a thing of beauty and a flame of spiritual light. In fact, a diamond is a cinder.

HANDS MUTE EVIDENCE. (866)

A judge of a county court in one of our Eastern states recently brought into play that sagacity for which he has a high reputation. A young man was arrested for gambling. When brought before the court the young man claimed that he was not a gambler but a silk weaver of Paterson and that he worked hard. The Judge became suspicious and asked the prisoner to hold out his hands. After glancing at them the Judge replied, "Thirty days." It is not hard to distinguish between the hand of a weaver and that of a gambler. The mark of Cain is different from that of Abel. Helen Keller tells us that in shaking hands with strangers the first impression which she receives are not physical but psychical. She tells us that it is not whether the hand is cold or hot, clammy or dry, large or small, but that it is tender or rude, kind or unkind, emotional and sympathetic. What a wealth of character is stored up in the hand. A young man who was made to work in the penitentiary to which he had been sentenced for a term of years, said as he started, "This is the first hard work these hands have ever done." Little wonder that the young man brought up at last at the penitentiary. The great blessing of earth is work and the great fortune of all great lives has been hard work. Faith in God and hard work never led any one to the jail-yard.

MOTHER'S VOICE. (867)

A short time ago a burglar entered a wealthy eastern home. The mother of the home, a widow, was awakened as was also her little boy, asleep also in the same room. As the little fellow awakened with a cry the mother attempted to quiet him. The woman, manifesting the greatest composure, asked the burglar what he was doing in her room. Instantly the burglar replied, "I heard you talking to your little boy and it made me think of my home and mother. I won't harm you. I am going away." And instantly he darted out the window by which he had entered. Love is the greatest thing in the world, but a mother's voice is the divinest. The voice that can soothe the weakest babe can check a tyrant's rage. A boy is always a boy to a mother. He may be a thief, he may be a murderer, but he is her boy. The greatest reformatory agent in the world today is the tender voice of mother.

CLEANING DAY. (868)

In the city of Chicago recently a unique event occurred, something new in the life of modern cities. It was a jubilee of housecleaning. The official street cleaners of the city were aided in the efforts on a certain appointed day by the efforts of fifty private civic improvement societies and 50,000 school children. This great army of adults and children were organized as a crusade in an effective foray against dirt. At the close of the day the city was cleaner than at any other time within memory. The zeal with which the assault on the accumulated litter in the highways and byways, back yards and cellars was conducted suggested the feasibility of establishing an annual cleaning day in every city. Such efforts may be sporadic, but they effect municipal tidiness. Cleanliness so effects man that it extends to his moral character. Virtue and dirt cannot dwell in the same house. A clean body has its effect in helping to produce a clean mind. The criminal class is a filthy class. The day when the soul finds Jesus Christ is the soul's great cleaning day. He was the purest, cleanest, whitest man who ever lived. No one can do better than to try to measure up to the teacher of Galilee. When a man begins to look up he will clean up. Dirt is seen only when looking down.

WHITE-WASH SERMONS. (869)

This is the time of year when farmers are busy white-washing their barns and fences and out-buildings. The white-wash serves a dual purpose, to cover up the old dark places on the boards or in the walls and to preserve the boards. There is also a great deal of pruning done to the trees and shrubs at this time of the year. The pruning cuts away all the dead wood and gives symmetry to the tree. It cuts away that the tree may have a larger life and enjoy a larger freedom. So there are two kinds of sermons preached today, the "white-wash" sermon and the "pruning" sermon. The minister's success depends upon what kind of sermon he uses. At one time the brush must be used to put on the gospel veneer, at another time the "sword of the spirit" must cut deep at the prevailing sins of the day. White-wash sermons will never save sinners. In going after self-righteous sinners we must use the pruning knife of the word to cut away the dead limbs of self-righteousness and show the foulness of man's selfish nature. The pruning sermon cuts away the evil habits that cling to our dead selves and shows us how the spiritual life shoots up with new growth. There is a place that we can all use white-wash and that is to put a charitable construction on the acts of others

GODLESS COIN. (870)

One of the consequences of the law separating Church and State in France is a demand on the part of certain extremists that the sentence, "God preserve France," which appears in raised letters on the milling of the five and twenty franc pieces should be removed. The demand which at first was ignored and even ridiculed was approved by the government and by law the inscription was ordered removed from all coins which return to the treasury and omitted in the future from all new coins. The words "Liberty, Equality and Fraternity" are to be substituted hereafter. Man was made in the image and likeness of God. He bears the stamp of the Divine. Satan is working continually to remove the stamp and make man a godless coin. He does not do it by law, but by stealthily going about seeking whom he may entrap. Satan may mar, but he cannot obliterate the Divine stamp. At his best man is little lower than the angels; at his worst he is still a child of God. The worst Satan can do is to make a counterfeit out of man. Satan is always working to do his worst.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of God." Matt. 5: 19.

"Take us the foxes, the little foxes, that spoil the vines." Song of Sol. 2: 15.

"Is it not a little one?" Gen. 19: 20.

"In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing." 2 Kings 5: 18.

"But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." 1 Cor. 8: 12.

"Commending ourselves to every man's conscience in the sight of God." 2 Cor. 4: 2.

"The beginning of strife is as when one letteth out water." Prov. 17: 4.

THE GROWTH OF EVIL. (871)

On every human soul there lies
A little dusky speck of sin,
As small as a mote's eye in size:
But when that speck doth once begin
To work, it swift and swift extends,
Till the whole soul it comprehends,
And all its power overclouds
With condemnation's thunder-shrouds.
Then fierce and far the fear-fires flash,
And dire and dread the doom-bolts dash.
Thus doth the sin-speck spread, in sight,
O'er all the soul a baleful night,—
A blotting night of horror deep,
That knows no dawn and knows no sleep!
—*Oriental, tr. by W. R. Alger.*

This graphic Oriental illustration reminds us of what Solomon says in Proverbs 17: 14: "The beginning of strife is as when one letteth out water." A little hole in a dyke may result in a great inundation. One lighted match may cause a fearful conflagration.

DELICATE SINS. (872)

A vessel will sink whether filled with heavy stones or with sand. Fine grains of sand will bury travelers in the desert. Fine flakes of snow, so light that they seem to hang in the air and scarce to fall, will, if they gather over the sleepy wayfarer, extinguish life; if they drift, they will bury whole houses and their dwellers. Fine, delicate sins, as the people think them, will chill the soul and take away its life.—*Pusey.*

GROWING DARKNESS. (873)

The result of small sins committed is growing darkness in the soul.

When the Miserere is played in the Sistine Chapel at Rome, the music begins with all the lights brightly burning. As it continues its wailing notes, light after light goes out, and the music closes with its sad strains filling the air in utter darkness.

Such is the experience of every self-centered man. One light after another will go out, until by and by his life will close in utter darkness.

If I were Pope for a day, I would change that scene in the Sistine Chapel.

I would begin a hallelujah chorus in the dark, and as its happy notes float out, I would light one jet, and as the music swelled I would light another, and as it grew sweeter and fuller, I would light a third, and keep on lighting jet after jet until the finale should come in a blaze of glorious light.

HOLDING ON TO A SIN. (874)

A little child was one day playing with a very valuable vase, when he put his hand into it and could not withdraw it. His father, too, tried his best to get it out, but all in vain. They were talking of breaking the vase, when the father said, "Now, my son, make one more try; open your hand and hold your fingers out straight, as you see me doing, and then pull." To their astonishment the little fellow said, "Oh, no, pa, I couldn't put out my fingers like that, for if I did, I would drop my penny."

He had been holding on to a penny all the time! No wonder he could not withdraw his hand. How many of us are like him! Drop the copper; surrender, let go, and God will give you gold.—*John MacNeil.*

LITTLE SINS HIDE GOD. (875)

An eclipse of the sun is not caused by any change in the sun, but by an opaque body, the offspring and satellite of the earth, coming between the earth and the sun. And so, when Christian men lose the light of God's face, it is not because there is any variableness or shadow of turning in him, but between him and them has come the blackness of their own sin.

HALF A POINT WRONG. (876)

A gentleman crossing the English Channel stood near the helmsman. It was a calm and pleasant evening, and no one dreamed of a possible danger to their good ship, but a sudden flapping of a sail, as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass. "You are a half point off the course!" he said sharply to the man at the wheel. The deviation was corrected, and the officer returned to his post.

"You must steer very accurately," said the looker-on, "when only half a point is so much thought of."

"Ah! half a point in many places might bring us directly on the rocks," he said.

So it is in life. Half a point from strict truthfulness strands us upon the rocks of falsehood.

Half a point from perfect honesty, and we are steering for the rocks of crime. And so of kindred vices. The beginnings are always small.—*Southern Churchman.*

LITTLE FOXES. (877)

The wise man by the Spirit says, "Take us the foxes, the little foxes that spoil the vines, for our vines have tender grapes." (Song of Sol. 2: 16.) This inspired thought, from the breadth and depth of its possible application, is a fine specimen of "much in little." Little

follies, little whims, little errors, little sins (if such can be), little mistakes of judgment, little oversights of duty, little misconceptions of the right, little words of unkindness, little unbrotherly acts, little whispers of slander, little winks or finger signs of malice, little looks of pride, little glances of contempt, these little foxes spoil the vines that bear the rich clusters of human comfort and well being. And so the thought becomes suggestive of its opposite, "Much out of little;" for if the vines with the tender grapes be spoiled, whence will the vintage with its joyous shouting come? These little foxes are like those of Samson, they carry fire-brands; and the words of St. James fit them well: "Behold how great a matter a little fire kindleth."—*Zion's Watchman.*

LITTLE THINGS. (878)

A big steamer went upon the rocks and was totally wrecked. No storm was prevailing at the time, and the wonder was that the captain, who was a skilled and experienced officer, could have been careless enough to let his boat go so far from the course. No one was more surprised than the captain, who could find no way in which to explain the accident, until it occurred to him to examine the compass. He found in the box something that looked like the point of a steel knife blade. The day before, in trying to remove a spot of rust, while cleaning the compass, a sailor had broken off a bit of the point of the blade of his knife. This bit was not a quarter of an inch long; but, by drawing the needle far enough away from its true direction to mislead the man at the wheel, it wrecked a vessel that was three hundred feet long. The knife that was broken was not worth fifty cents, but it destroyed a vessel worth $500,000.

Like this bit of steel, drawing the magnetic needle away from its proper pointing with such momentous results, is many a word and deed uttered or performed perhaps thoughtlessly, with no evil intent, but the influence of which, ever increasing in power, wrecks lives, maybe, and dashes souls upon the rocks of eternal woe! How solemn is life! Made up of little things which are the turning points in our lives, or the lives of others, at the parting of the way.—*Herald and Presbyter.*

DROWNED BY SUCCESS. (879)

A colony of American eagles has made its home along the shores of Chautauqua Lake for many years. A gentleman living near the lake recently witnessed a very remarkable incident. He was watching an eagle as it gracefully soared over the lake, when it suddenly darted with lightning rapidity toward the water, catching in its talons a muskallonge two feet or more in length, and weighing probably ten pounds. There was a clash and a splashing of fins and feathers, but slowly the bird rose in the air with its captive dangling and wriggling below. When at a height of about one thousand feet, the bird, still clinging to the fish, began to sink slowly toward the lake again, gaining speed as it descended, and finally fell with a splash in the water. Later the bird and the fish were found together dead. The fish had evidently been too heavy for the eagle to carry, but its claws were so firmly imbedded in the flesh that it could not release its hold, and as its strength gave way it sank into the water and was drowned. The Christian is sometimes overcome by the world in the same way. His affections become so set upon worldly things that though he struggles to fly toward heaven, he is drawn back to the earth and drowned by his very success.

A LITTLE SIN. (880)

Oh, when it came it was so sweet and dear
And winning fair I took it to my heart,
Thinking, "So small it is, no danger here
Can lurk for me. Surely I need not fear
This tiny sin will strike a deadly dart
To my soul's life. Lo, I will keep it near,
Nor bid it to depart."

Alas! Since then that little sin has grown
To huge iniquity and holds me so,
Slave of a bondage I may not disown,
Thrall to a tyrant I may not dethrone,
Mocking me in the struggles of my woe.
It is my master! Oh, that I had known
How that small sin would grow!

—*L. M. Montgomery.*

HINDRANCES TO PRAYER. (881)

A single sin, however apparently trifling, however hidden in some obscure corner of our consciousness—a sin which we do not intend to renounce—is enough to render real prayer impracticable. A course of action not wholly right and honorable, feelings not entirely kind and loving, habits not spotlessly chaste and temperate—any of these are impassable obstacles. If we know of a kind act which we might but do not intend to perform—if we are aware that our moral health requires the abandonment of some pleasure which yet we do not intend to abandon, here is cause enough for the loss of all spiritual power.—*F. B. Cobbe.*

A tender conscience is like the apple of a man's eye: the least dust that gets into it affects it.—*Bishop Hopkins.*

If we would save the big ship, let us stop the small leak. If we would save the palace from flames, let us put out the spark.—*Newman Hall.*

HONEY TIPPED SINS. (882)

Henry M. Stanley tells us that when he was passing through the forests of Africa, the most formidable foes he encountered, those that caused the greatest loss of life to his caravan, and came near defeateing his expedition, were the Wumbutti dwarfs. These diminutive men had only little bows and arrows for weapons, so small that they looked like children's playthings; but upon the tip of each tiny arrow was a drop of poison which would kill an elephant or a man as surely and quickly as a rifle. Their defense was by means of poison and traps. They would steal through the dense forest, and, waiting in ambush, let fly their arrows before they could be discovered. They dug ditches and carefully covered them over with sticks and leaves. They fixed spikes in the ground and tipped them with poison. Into these ditches and on these spikes man and beast would fall or step to their death. One of the strangest things about it was that their poison was made of honey.

It is thus that Satan wages his destructive warfare against God's people. Stealthily, under cover of darkness, by treachery, with weapons seemingly harmless, through the sweets of life, he comes clothed as "an angel of light." Yet how deadly are the little honey coated sins which he administers, how sure the destruction of him who is deceived into wandering from the straight and narrow way.

What are some of these sins usually thought of as little sins? There are sins which by comparison with great sins men call little. Illtemper in family life, at school and in commercial and church relations; a light and frivolous spirit; remissness in religious duties; social whisperings, slandering and backbitting; vanity and folly in dress; indulgence in hurtful amusements, careless and impure conversation; pride, etc. There are a host of these "little foxes" we might easily find.

What is the harm they do? They injure our consciences by hardening them; they relax our devotion to and prevent our communion with God; they hinder the presence of Christ with us; they grieve the Holy Spirit; and especially, they make way for greater sins.

There is an Indian story of a morsel of a dwarf, who asked a king to give him all the ground he could cover with three strides. The king seeing him so small, said, "Certainly," whereupon the dwarf suddenly shot up into a tremendous giant, covering all the land with the first stride, all the water with the second, and with the third, he knocked the king down and took his throne.

It is said that a man one day strolling along in the country happened to see a magnificent golden eagle flying bravely upward toward the sky. He watched it with delight and admiration as it so strongly mounted upward; but presently he saw that something was wrong with it. It seemed unable to go any higher. Soon it began to fall, and presently it lay at his feet a lifeless mass. What could be the matter? No human hand had harmed it. No sportsman's shot had reached it. He went and examined the bird, and what did he find? It had carried up with it a little weasel in its talons, and as it had drawn its talons near to its body, for flight, the little creature had wormed itself partly out of them and had drunk the life-blood from the eagle's breast.

How like this it is with sin. It may appear a very little thing one is at first tempted to do, but presently it fastens upon the soul and works death and destruction.

How must little sins be dealt with? Not tenderly; not connivingly; but they must be "taken." We must take them or they will take us. We must watch against and pray against and fight against even the smallest of sins, or by and by we will be overcome of sin and fall into utter spiritual ruin. Look out for the little foxes that spoil the vines. Make no place in your life for so-called minor evils. Sometimes honey tipped sins prove the most destructive.

DANGER OF LITTLE SINS. (883)

The Pharisees divided the precepts of the law into greater and lesser, and taught that those who violated the lesser were guilty of a trivial offense only. Christ said plainly that in his kingdom any who made this distinction, or who taught that any of the laws of God might be violated with impunity, should be called least in the kingdom of God. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of God." In other words, he implied that those who taught all the law of God as binding, that all God's wishes should be obeyed, without attempting to specify which are most important, should be considered teachers of the truth, worthy of their office, and great in his kingdom, while those who, like the Pharisees, would make fine divisions and distinctions, would say or teach that there are any of the laws of God so small that we need not obey them, should be counted totally unworthy of his kingdom.

From the many lessons we might gather from these words of Christ we select but one for present emphasis, namely, the great evil and danger of little sins. All God's commands are his commands, all are important, and all alike should be obeyed; Christians can indulge in no so-called little sins and find favor with God, peace of conscience or safety of soul.

What then are some of the special dangers and evils in little sins?

1. For one thing, little sins have in them the elements of high affront and disobedience to God. They are a definite violation of his holy law, and "he that is guilty in one point is guilty of all." That is, he is a law-breaker.

2. Again, it is a fact that the authority of God seems more despised in the commission of small sins than in the yielding to great. For little sins have in them ordinarily less of temptation and therefore more of wilfulness.

3. Then, too, little sins do greatly deface the image of God in the soul. In a costly mirror, a little flaw is a serious detraction. In a rare and curious picture, a little scratch is a great deformity.

4. Little sins also maintain the habit and course of sinning. Indulging in them sets the heart in the way of thinking less and less seriously of sin, and the tendency toward wrongdoing because more and more fixed.

One winter's day, a gentleman standing by Niagara saw an eagle light upon a frozen lamb, encrusted in a floating cake of ice. The eagle fed upon the carcass as it was drifting toward the rapids. Every now and again the eagle would proudly lift its head into the air and look about him, as much as to say, "I am drifting toward danger, but I know what I am doing; I will fly away and make my escape before it is too late." Nearing the falls at length, he stooped and spread his powerful wings and leaped for his flight. But alas! alas! while he had been feasting on that dead carcass his feet had frozen to its fleece. He leaped and shrieked and beat upon the ice with his wings; but uselessly, for with the ice and frozen carcass the eagle went over the falls and down into the roar and darkness below.

This is a picture of every soul that is playing with and feasting upon sin. It matters not that the sins seem little sins; each indulgence or dalliance with evil helps to fix upon one the habit and course of sinning. Many, sadly many, are the men and the women who have intended after a little more indulgence to turn

from their sins and be saved; but having tarried until reaching what they began to think the danger point, attempting to turn, they have found themselves absolutely fettered by sinful habits, their affections poisoned by sinful indulgence, their wills paralyzed by sinful indecision, and their souls frozen fast upon the decaying mass of rottenness upon which they had been feasting.

5. It is also sadly true that what little sins lack in weight they usually make up in number. Smallest grains of sand will bury travelers in the desert. Finest flakes of snow gathering over the weary warfarer will extinguish life. and if they drift, will bury whole houses and their dwellers. So very little, delicate sins, as some people think them, will chill and benumb the soul and take away its life. Little sins accumulate, and may work the worst of evil by their very number.

6. Little sins need special emphasis placed upon them also because of the extreme difficulty there is in convincing men of the great danger and evil there is in them. Dynamite is done up in very small packages, and the material looks very innocent and harmless; but it is for these reasons the promiscuous handling of it needs to be guarded against so carefully. Some poisons look exactly like sugar, and in the fact that they do is one of their chief dangers. But both dynamite and poison have tremendous powers for evil. And so have little sins, in spite of the fact, indeed largely caused by the very fact, that by their seeming innocence it is so hard to convince people of the great danger and evil there is in them.

7. One of the pre-eminent evils of little sins is that they so readily make way for greater sins. The devil, by his seemingly little temptations, nurses up youngling sins; but they do not stay younglings. By and by they arrive at full stature. There is an Indian story of a morsel of a dwarf who asked a king to give him all the ground he could cover with three strides. The king, seeing him so small, agreed. Whereupon the dwarf suddenly shot up into a tremendous giant, covering all the land with one stride, all the water with the second, and with the third, he knocked the king down and took his throne.

"Who is it knocks so loud?" "A little lonely sin."

"Slip through," we answer—and all hell is in!

If Satan prevails with us to go with him one step out of the way we are in danger of making no stop short of the height of wickedness. He will make us take a second step and a third and so on all the way to destruction. Each step is but one step; the last step in sin is but one step, as well as the first; so if Satan can prevail with us to take one step, why should he not prevail with us to take the last step as well as the first step, seeing that it is but one? Your second sin no more exceeds your first than your first does your duty, and so on to the end. It is but one step at a time. There is great danger in a very little sin.

Commune with nature whenever and wherever she speaks or sings or paints for you, and your divine being, thrilled into intoxication, will mold the physical into sweeter graces.—*H. L. Piner.*

ENVIRONMENT.

"But for the grace of God, that had been I,"
Said an old Saint—as a poor wretch passed by.
Handcuffed was he—and vile—yet once, in sooth.
His was the bloom and innocence of youth!

Hedged in by vice—none caring for his soul,
As snow balls grow with every added roll,
So thick encrusted—but, alas! not white!
His life, with daily sin, grew dark as night!

Oh! men and women of the favored class
Who dread to touch their garments as they pass,
That you are pure as these poor souls are not
Is but your heritage—your happy lot.

Come down from your proud pedestals, for you
With your great gifts have a great work to do.
Rouse these drugged consciences! Stir the dull clod!
Such you might be—"but for the grace of God!"

—*Lena B. Lardner in the Lyceumite and Talent.*

"Only a thought, but the work it wrought
Could never by tongue or pen be taught;
For it ran thro' a life like a thread of gold,
And the life bore fruit a hundred-fold."

"For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking:
'Tis heaven alone that is given away,
'Tis only God may be had for the asking;
No price is set on the lavish summer;
June may be had by the poorest comer."

What kind of sermons will meet present-day needs and bring best results to Christ's kingdom?

We wish to discuss this subject in the October and other issues. We will give $10 to the best answer to this question and an explanation of how such sermon should be prepared. We will also divide $10 among the four next best answers.

The answers and explanation should not be more than 400 words. But if they are interesting and do exceed that number we will not reject on that account.

Manuscript should reach us before September 10, and be marked:

"Prize Competition" Editor,
THE EXPOSITOR,
Caxton Bldg., Cleveland, O.

THE ECCLESIASTICAL YEAR—SEPTEMBER

BY G. B. F. HALLOCK, D. D.

Labor Day

Just as Memorial Day and the several "birthdays" show our appreciation of those who rendered patriotic services, and just as the Church's "holy days" do honor to those who have served mankind spiritually, so "Labor Day Sunday" should be observed by the churches in honor of the millions of toilers who daily serve mankind in the humbler places of life.

Last year the Department of Church and Labor suggested that the Sunday before Labor Sunday be set apart for this purpose. As a result of the appeal, more workingmen attended church on that Sunday than any other Sunday in the history of the labor movement. On the following morning, which was Labor Day, the daily press in practically every city gave columns of space to the sermons, which were eagerly read by workingmen who would naturally be interested in knowing what ministers had to say with regard to their problems. The favorable comments of the labor press of the country indicated that the impression made was good. In several cities the labor editors secured entire sermons from our pastors, printing them in full.

Over one thousand requests for special literature to be distributed after the sermons came to our office, so that literally millions of pages were sent out among workingmen on that day. Central Labor Unions passed resolutions to attend church in a body. In many cases they met in their halls and marched in procession to the church. Preachers were invited to repeat the address to labor unions. Invitations were received to come to the shops for noon-hour meetings. For the first time Christian workingmen came out in their shops as church members as they invited their fellows to the "labor meeting" in their churches. Some ministers discovered the great opportunity they had been missing in mingling with the men in the shop, the mines and the mills. Many were invited to address Labor Day assemblies when they spoke to thousands of workingmen and their families.

Both sides discovered that each had been misunderstanding the other. Many a preacher, in his study, preparatory to the service, got a new vision of what the labor movement stands for, and many a workingman, listening to his Labor Day address, caught a glimpse of the purpose of the church which he had never dreamed of. These things will help bring about a better understanding between men. Surely that is the first essential to the full doing of one's duty toward his fellows. And that will help settle the labor question.

The interest did not stop with the service on Labor Day Sunday. In many instances the men are attending the regular service of the church—to the surprise and gratification of some of the pastors. A new enthusiasm has come to the membership of the church because of the memories of the ranks of toilers filing into the church building. It is of interest to note that churches of all grades—the so-called rich churches as well as the church situated in the poorer neighborhood, attracted workingmen. Such are some of the results as they are reported to us by the pastors.—*Rev. Charles Stelzle.*

Rally Day

TEXTS AND THEMES.

The Dignity of Service: "I am among you as he that serveth." Luke 22: 27.

Labor a Necessity: "Go work today in my vineyard." Matt. 21: 28.

The Carpenter's Son: "Is not this the carpenter?" Matt. 6: 3.

The Moral Value of a Daily Task: "My Father worketh hitherto, and I work." John 5: 17. "Six days shalt thou labor." Ex. 20: 9.

Working Under God's Eye: "Not with eye service, as men pleasers, but as the servants of Christ, doing the will of God from the heart." Eph. 6: 6.

The Labor and Liquor Problems: "Our inheritance is turned to strangers, our house to aliens, we are orphans and fatherless, our mothers are widows," etc. Lam. 5: 2-5.

Resource and Responsibility: "How many loaves have ye?" Matt. 15: 34.

The Unbrotherly Question: "Am I my brother's keeper?" Gen. 4: 9.

Ignorance and Injustice: "But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless." Matt. 12: 7.

THE LABOR PRINCIPLE. (884)

"To each one his work."—Mark 13: 34. (A. R.)

How broad is the labor problem? And to whom may the function of labor be attributed? What constitutes capability in this order? The text seems to answer these questions consecutively.

I. There is universal application, every one included. "He that will not work shall not eat" is an economic law. Some European countries require men to learn a trade.

II. There is the distributive function. "To each one." This division of labor began very early in human history—Cain, agriculturist; Abel, herdsman; Nimrod, hunter; Tubalcain, brass-worker. So the division has gone on until it requires sixty pairs of hands to make a shoe. Brazilian, Chinese, Hindoo, contribute their portion toward our daily food. There are also intellectual and spiritual helpers, and the latter making up the Body of Christ—"workers together with God."

III. There must be vigilant application.

"Watch." These workmen are not serving their own interests entirely. There is an absent inspector. "Whatsoever thy hand findeth to do, do it with thy might."—*Rev. Claude R. Shaver.*

THE LABORER'S SUNDAY WAGE. (885)

"Six days thou shalt labor and do all thy work; but the seventh is the Sabbath unto the Lord thy God." Ex. 20: 9, 10.

This fourth commandment divides the workman's time into two parts—days of labor in

which he receives due return in material wages; and days of rest for which there is also a return, though in different coin.

I. This seventh day was provided in the interest of labor. It made allowance for: 1. Renewal of bodily strength. Sunday rest is admitted to have physical virtue. 2. Spiritual refreshment. Man is more than a machine; also more than an animal. Soul needs are entitled to consideration as bodily ones. 3. Domestic nurture. Home and family profit by the right use of the Sabbath. 4. National upbuilding. The nation which abandons the seventh-day privileges can not expect to maintain its prestige; France had to return to the seventh resting day.

II. If benefits have been provided for the laborer on this day, he should not fail to take advantage of them by using the agencies that will produce these benefits. Contrast the saloon, Sunday excursion, baseball, and newspaper with the means inspired by the Lord of the Sabbath. Which is the laborer using?—*Rev. Claude R. Shaver.*

THE DIGNITY OF PROSAIC LABOR. (886)

"My Father worketh hitherto, and I work." John 5: 17.

Labor originally a curse, has become a crown. It is not ignoble to work, but it is a glory to a man to task himself and toil assiduously, provided the labor is honest, and that it contributes to the well-being of society. But many who admit the dignity of labor in its higher reaches—the labor of the architect, of the statesman, of the scientist, of the artist, or of the inventor—are inclined, consciously or unconsciously, to disparage the work of the humble toilers whose handicraft escapes observation and the rewards of whose toil are very meager. The laborers themselves, too, are apt to fall into a despondent temper and say: "We are wasting our time," when the tasks they are called upon to perform are chiefly the chores or errands which belong to the routine operations of life, which are needed in home or store or on the farm just to keep the machinery going.

This depreciation of prosaic labor arises from the mistake of estimating labor by its results rather than by its spirit. Because one man makes a ship where another manufactures a toy, or one woman writes a novel where another bakes a loaf of bread, it does not follow that in the first instance greatness is present or in the latter case is absent. The motive and aim in the labor are as important as is the labor itself. What are we doing it for? is a question as pertinent as the inquiry, What are we doing? Many make the mistake of thinking themselves to be great workmen because they happen to be laying the topmost tiers of the wall of a high building rather than mixing mortar at its base. But the hodcarrier is as useful in his place as the architect, and is entitled to as much praise if he does his work faithfully. It is not position that elevates the workingman, but the perfection of his handiwork. Quality is the consideration that counts. When some one twitted President Johnson on having in his early days been a shoemaker, he replied with an honest surprise and a fine scorn of such snobbery: "Aye, but didn't I make good shoes?" The man who makes shoes good is a hero not because of his handiwork in leather, but by reason of his faithful handling of himself and his powers.

The idea that should be persistently held before the minds of all workers is that labor is a ministry. When the task is one of God's own appointment and an honest effort is made to perform it that very effort becomes itself a form and process of ministry, and so partakes of the dignity of all service performed for God. The early Christians, so far as we know, did not pick and choose between the tasks which lay in their way, but accounted it all joy if they could serve their Lord in any way whatever. Though the apostles indeed sought to be excused from "serving tables" that was not because such duties as caterers and providers were menial, but because their particular gifts lay in another direction, that of the exposition and application of the doctrinal truths of God's Word. Many a man who has made an excellent missionary, would have made a poor cook, and many individuals who do not feel above giving attention to the humblest tasks of life will do far better service perhaps in some seemingly less "practical" direction. It is true that Paul stitched on tent cloth as well as wove the texture of an epistle to the Romans, but generally the Kants, Bacons, and Newtons, however distinguished in speculation of research, would make poor shoemakers, carpenters or trolley men. The emphasis in any case is not upon the conspicuity of the service, but upon the consecration of the servant.

When, in heaven, the total output of human history is summed up, the rewards of faithful labor in small things will be clearly announced, and seen by all to be the most justly apportioned. There are many humble and forgotten toilers, who day by day are only careful to do their duty, never beset with feverish anxiety to be distinguished, who then shall be honored with the plaudits of celestial hosts. Many a tired father, toiling now in the hot and dusty shop or office, will then be crowned as a king over men, and many a patient mother of a family, who is perpetually tired with the effort to sew and sweep and bake, will, in the phrase of the late Dr. Talmadge, "put down the rolling-pin to take up the scepter." Tertius, who was to Paul somewhat as a Boswell to a Johnson, will then be honored for his work as a great man's secretary and the anonymous helpers of the apostles will be introduced with glowing eulogy to the assemblies of heaven. We do not mean that the winning of such praise should be the conscious and direct motive of the humble toiler now—for that would be to spoil the fineness of his spirit as a worker—but that such ultimate distinction will be the inevitable result under a beneficent divine rule, of all work faithfully performed on earth.—*Rev. C. A. S. Dwight.*

SWEAT AND BREAD. (887)

"In the sweat of thy face shalt thou eat bread." Genesis 3: 19.

Sweat and hunger go together and both make a man's bread sweet. Here is a sign of the goodness of God in the order of things.

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(Continued from page 550.)

Give a man hard muscles, good lungs, and an even going heart and set him to work, not half work, not degrading work, but honest work that stretches the tendons and grips his biceps and puts weight on his joints and hinges, and nature will do the rest. She proceeds at once to illustrate some of the physical meaning hidden beneath the text.

The lungs recognize that they have business on hand. Up and down these inflating and collasping spongy cells rise and fall. The heart also finds it has a large contract for delivering the heavy and used blood to the lungs to be filtered. It thumps the walls of the chest with its fleshy apex like a hammer and pours a swift stream of blood into the air-filled area where it is sweetened and freshened for business. The pulse now marks quicker, firmer time. The red tide is rising and running stronger through the life channels. It is crowding to the farthest end of the minutest capillary. The whole house-full of intricate machinery is humming. A surface temperature is rising. The man's face is telling a fine story. See the red glow it wears. This is a *working* man. He is getting ready to sweat. Soon the new warmth breaks through the heated glands and cells of that glowing forehead and falls down the furrows of his face in a refreshing shower. This is a working man's blessing. I pity the man that never worked hard enough to know the joys of healthy, honest sweating.

After the sweating comes the eating. The zestful joy of restoring the broken and consumed tissues with well earned bread must not be despised. Every depleted cell now cries out. The wasted forces want help. The corpuscles call for reinforcement. Hunger is here as a sweet and certain companion of sweat, and its claims must be heard. Pity the man who when thus ready for bread finds the bread not ready. This is a day of furious, sweating work. Never was there so much work, never was there so much sweat, and gratefully to be said, never was there so much bread for the worker.

Idleness, not labor, is the curse of the race. Let a man stand still and he dies. Every fibre and muscle, every piece of the strong, delicate apparatus falls to pieces under the killing influence of idleness like an unused mill. Work is the physical salvation of the race. It is the source of genuine happiness. Men want work and want it if they are men as long as they can stand up to their duties. They want it safe, clean, remunerative and plenty. In this all worthy workingmen agree. I speak as a man who loves hard work.—*Rev. William Chalmers Covert, D. D.*

A MAN'S A MAN FOR A' THAT. (888)

Is there for honest poverty,
That hangs his head, and a' that?
The coward slave, we pass him by,
We dare be poor for a' that!
For a' that, and a' that,
Our toils obscure, and a' that,
The rank is but the guinea's stamp,
The man's the gowd for a' that.

What though on hamely fare we dine,
Wear hoddin gray, and a' that?
Gi'e fools their silks, and knaves their wine,
A man's a man for a' that;
For a' that, and a' that,
Their tinsel show, and a' that—
The honest man, though e'er sae poor,
Is king o' men for a' that.

—*Robert Burns.*

CHILDREN AND LABOR. (889)

Owen Lovejoy is a name for Abolitionists to conjure by. There was an Owen Lovejoy who was mobbed and died a martyr to the cause of abolition of slavery many years ago, in Alton, Illinois. And now another of the name is agitating for the abolition of child labor by children under certain age. He gave statistics in the Detroit convention that are thought-stirring; yes, heart-stirring. In spite of law and vigilance in the years between 1880 and 1890 child labor increased, of boys between ten and fifteen years 100 per cent, of girls of the same ages 150 per cent. The only real advocate of child labor by children under legal age is the vulgar dollar which owns and controls the soul of the more vulgar capitalist. It is in the mines where the chief offenders are found. In a Pennsylvania borough of 7,000 people in May just passed, there were thirty-five boys nine years old working in the coal-breakers; 40 boys twelve years old; 45 eleven years old, and 45 twelve years old—one hundred sixty-five boys working illegally in one small borough. "It is time for thee, O God, to work: for men have made void thy law."—*The Westminster.*

CHILD LABOR. (890)

A creature wan, of dwarfed physique,
Lack-luster eye, shrunken limb;
With frame bowed prematurely down,
Age counterfeited in its frown,
Its wrinkled brow and sunken cheek.

Denied the freedom of the sun,
Robbed of fresh air and wholesome food;
Of parents' proper love bereft,
Hands preternaturally deft,
That dainty fabrics may be spun.

In stature and in years a child,
In pain's experience senile,
Its heritage of childhood sold,
That its employer gather gold,
Its thought the cunning of the wild.

The thing that might have been a man,
Or woman, blessing all the race,
Is made a criminal or bawd,
For cost of yacht or jewel gawd,
To mock creation's nobler plan.

Between the thing that might have been,
And this, the thing that greed has made,
There lies the evil profit which
Makes nations poor and persons rich—
The product of a gilded sin.

Look on this creature, dour and grim,
The winner of your luxury,
Smug idler and your lady fair;
This hostage God left to your care—
Behold your work, and answer Him.

—*Child Labor Record.*

SHOP MEETINGS. (891)

On the program used in the shop meetings conducted in Rochester, N. Y., in January and February of this year, in connection with the Chapman Simultaneous Campaign, the following invitation appeared:

The churches of Rochester have a message for the working-man. That is why we come to you in these shop meetings. There is no other reason for our coming. In social life it is customary to return another's call. May we not expect you to call on us? We assure you of a welcome in our church homes.

But there is another reason as to why you should go to church. Some of you have children. Your children are watching you. They believe that you are the best men in all of the world, and that what you do must be right. You know how true that was in your childhood experience. When the awakening comes to your children as it one day came to you, would it not be more comfortable for you to realize that your example as fathers was such as to lead them toward that institution, which, way down in your hearts, you know to be the most uplifting force in human society?

Your wives need your help in training those children for God and for righteousness. It is hardly a square deal to thrust upon your wives all of the responsibility in this matter.

You need the church for your own sakes. Perhaps you are saying that you can lead the Christian life outside of the church. That may be true. As a matter of fact, however, you do need the church to live the best kind of a Christian life. And you know it. Why not be honest about it?

We want not yours, but you. Our business in the world is to help people. We do not pretend that we are blameless, but we do believe that in our churches you will find that sympathy, that fellowship, that hope, that life which we ourselves found.

We want you to have it. More important still, Jesus Christ wants you to have it. Won't you come?

GOD AND BREAD IN 1907. (892)

Is God concerned in the intense struggle for bread in which the poorer paid laborers are engaged today, and especially the foreigners newly come to our shores? If the fact was ever published in heaven that the death-rate among the worst-paid workers is four times as great as among the well-to-do class, would the angels weep over it? Does it matter to God that the principals of schools in New York found that whole families of their children had only bread and tea for breakfast, no lunch, and bread and tea for supper, or perhaps the dry bread only? Has this anything to do with twentieth-century Christianity? Was God glad, do you think, because in the city of Rochester the deaths of children under five years of age have diminished from 1,744 in one year to 864 the next by the efficient city inspection of milk, a decrease of 50.46 per cent? If He cares, do we care as much as we should? Does he want his church to be interested in the struggle for bread that is on today a great deal more than it is interested in the hunger of people who lived thirty-five hundred years ago? How shall we, who are well-fed, go about getting a religious interest in this most religious problem?—*Rev. John T. Cowan, D. D.*

OPEN THE DOORS. (893)

The doors into most churches are not so broad as those into the kingdom of God. Moreover, the church, as a rule, does not go to the people. It expects them to come to it; when they do come it acts, far too often, exactly as managers of concerts and theatres—that is, it gives the best places to those who can pay for them. This is not so much a matter of intention as of bad evolution. At Westminster Abbey and St. Paul's the doors are open all day; the poorest can get the best seats at whatever hour they choose. When Cannon Liddon or Canon Farrar preached, nobility and tramps crowded together, and no one asked about the social station of his neighbor. The splendor of the buildings kept none away. The largest audiences are usually found in the grandest edifices. A minister with the heart of Christ will always attract the people. But in these days the masses, whether correct or not, do not feel that they are desired in the churches, unless they belong to a certain social grade, or are able to dress so as to be acceptable to those who seem to be in the majority.

This condition of things the church can do much toward changing. It can set an example of hospitality. It can show by word and action that it sympathizes with the laboring man. It can discountenance class distinctions. It can keep the doctrine of brotherhood ringing in the ears of its audiences until its importance is recognized and accepted. If discriminations are not tolerated they will cease to exist.—*Rev. Amony H. Bradford, D. D.*

AN ODE TO LABOR DAY. (894)

O day most sacred to the Sons of Toil,
Who eat their scanty bread in sweat of brow!
Thy dawn we hail as with annointing oil,
We crown thee King and at thine altar bow!

The God of Work succeeds the God of War—
That old usurper of the world's acclaim:
A sway benigner spreads the nations o'er,
Touched by the mildness of the Holy Name.

Diviner than the harmony of spheres,
Is honest Labor's deafening din and whirl;
The humblest toiler, though bedewed with tears,
Is knightlier far than merely gartered earl.

The man who earns his dole wins more than bread;
He gains the favor of the God above,
And may through mercy, lean at last his head,
Upon the bosom of Eternal Love.

—*S. B. Dunn.*

CHRIST AND THE WORKINGMAN.

Christ and the workingman meet today because they met ages ago in his person in the carpenter's shop in Nazareth. Jesus Christ was a toiler. In his transcendent activity as the divine architect of worlds, as a doer of miracles upon earth, and as a peripatetic teacher of truant men, he could say with truth, "My Father worketh hitherto, and I work;" while in his form and character as a man he

was one of the busiest mechanics in Galilee. No man in all Palestine, when night came, was more tired with honest toil than was Jesus Christ, who thus was fitted by hard personal experience, to sympathize forever with all sons of toil.

And today Jesus Christ is a member of the "group of toil." He is not a socialist, for he is something better—a Saviour. He does not save men from the necessity for working to earn their daily bread, but he does something better—he delivers them from the tyranny of selfishness, the torture of gnawing envy, and the unrest of a progressive discontent. Jesus Christ is not a member of a trades union any more than he is a director in a corporation, for he is something larger and finer—the Elder Brother in the world-wide Fraternity of the Cross, and the Head of the corporate body of the church. There is never any good reason why Jesus and the journeymen should dwell apart, and every reason why they should be in sympathy. When the workingmen understand themselves and Jesus they are his friends, as he is always their well-wisher. Since the Nazarene labored toil is forever sanctified. A workingman built the manger in which the Babe Christ was cradled, the Upper Room in which he ate the passover, and the Cross on which he hung, though not the clouds into which he ascended. Christ and the workingman are ever and everywhere meeting, and the encounter is most opportune, for the best constructions both in church and state are those erected by Christian work people, on firm foundations of faith and love. When the workingman is an anarchist, the pillars of society weaken to their fall; but when mechanics and artisans labor for the Christ who toiled and suffered for them, social prosperity and contentment inevitably follow, since all things go well that go the way of the busy Christ.—*Zion's Herald.*

THE BREAD PROBLEM IN AMERICA. (895)

Do you think that men on modest salaries, who have in the last ten years seen prices of necessities go up, and up, and yet never a raise in their salaries, have not faced the bread problem as much as Israel? It is a question of folding our hands and trusting God to rain down bread, or of clenching our hands and "busting" the trusts? God has rained down bread, but the stock-gamblers, who recently put up the price of flour a dollar a barrel by their speculations, have picked up their portion of manna, and the portion of others who have not enough. Shall we clamor to go back to Egypt? Shall we say "Democracy is a failure; give us a centralized government?"

A Jewish umbrella-mender who comes to my office, and with whom I converse most profitably, said the other day: "Yes, America is a good country, but in the old country they do things better. The government fixes the price of bread. The policeman notifies the baker whether he is to charge five cents a loaf or six cents. If any dealer, or all the dealers, put up the price, the government puts them out of business. Isn't that better than here, where the central government is not so strong?"

I answered, "That is better for the stomach, but not so good for the man." Because my ice went up last year and has not come down this, though nature froze millions of tons last winter free of charge to the trust; and because the packers and growers of cattle have quarreled, and meat has gone up, and because the speculators have put the price of flour up; and because the prices of necessities are always going up and never coming down, and the incomes of many of us haven't gone up a peg in ten years, shall we say, "Let us go back to Egypt, where we sat by the flesh-pots?" No. Egypt gave full stomachs, but Egypt did not make men. The sons of the strongly paternal countries never make self-reliant, aggressive colonists. They lack the initiative of the puritans. That is why Germany and Italy fail as colonizers. Their people are used to having the government push ahead and do things for them.

No, the solution of the bread problem in America is not to go back to Egypt, but to pick up what God sends, and see that every fellow gets his share. There are manna and quails enough in America. Should we murmur against God, if they are not equally distributed? Should we pray to him to give us a ready-made social system that will correct the evils of our unjust competitive system? Is it not a religious affair to see that the weak are treated fairly? Will the church of God stand for a feudalism of legal sanctions, or legal loop-holes, not much better than the feudalism of brute force?

The signs of the times are that the bread problem of our day is going to be solved by a Christian common sense, of which Mr. Roosevelt is the foremost champion. While we have been praying, all kinds of corporate robbers have been preying. Now we insist on picking up our share of manna, and they are disgorging. The church of God must stand between the weak and the strong, and demand that the latter treat the former justly. It must not only teach the Bible to its own children, but it must teach the mother of the slum how to prepare nourishing food for her husband and child; it must hasten laws that will secure sanitary tenements and factories; it must check the greed of the pawn-shop usurer, in every way it must defend the weak against the predatory strong; shepherd the lambs of Christ.—*Rev. John F. Cowan, D. D.*

THE ARTISAN AND THE CHURCH. (896)

The cause of church neglect by artisans is not chiefly the conflict between capital and labor, and yet it is largely the result of selfishness. The poor believe that thy are not welcome in the churches. The pews are sometimes private property. In many congregations a well-dressed man or woman is sure to have a seat, and one poorly dressed is equally sure to have a place in a corner or by the door. A reporter in Toronto tried the experiment of going to various churches in ragged clothes, but scrupulously clean. In every church which he visited, save one, he was seated by the door, behind a pillar or tucked away in some obscure corner. Another Sunday, well-dressed, he went to the same churches; the best seats were at his disposal.

The fault cannot have been entirely with the

such conditions the churches themselves are largely responsible. If a poor man who is a Christian man, comes into one of our wealthy churches he attracts little attention; he is often left to shift for himself. If, however, a rich and worldly man comes, not because he wants to worship, but because it will give him social prestige, he is offered the best place, and his family is burdened with attention. The poor ought to come to church simply to worship, but they will be more than human if they do not feel that they are not wanted. If they are told that they are welcome they will reply, "Actions speak."—*Rev. Amory H. Bradford, D. D.*

THE POPULAR CREDO. (898)

Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes!
If a man is down, why give him a thrust—
Trample the beggar into the dust!
Presumptious poverty's quite appalling;
Knock him over! kick him for falling,
If a man is up, oh! lift him higher;
Your soul's for sale, and he's a buyer!
Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes!

So get ye wealth, no matter how!
No question asked of the rich, I trow!
Steal by night, and steal by day,
(Doing it all in a legal way).
Join the church, and never forsake her,
Learn to cant, and insult your Maker,
Be hypocrite, liar, and knave, and fool;
But do not be poor! remember the rule:
Dimes and dollars! dollars and dimes!
An empty pocket's the worst of crimes!
—*Charles P. Shiras.*

THE GLAD WORKER. (899)

"No, I have no use for him in my business, nor for any other young man like him," was the emphatic statement of a busy man. It was made in reply to an inquiry as to what had become of a young fellow who had worked with him for a short time, and then disappeared from the big business establishment.

"He did not look at life and work in the right way to make the best use of his time or his abilities. We have an old fellow who has run our freight elevator for many years, and one of his favorite sayings is, 'Ah, well, life is like me old car; it has as many ups as it has downs, after all.' And that young chap always took just the opposite view of things; he thought that life had as many downs as it had ups. No one is going to make the best of himself while he thinks and acts on that line."

Optimism seems to be a paying proposition from this standpoint, to say nothing of the greater satisfaction the optimist gets out of life and all it holds. It is the old story of the two men who looked out of the window, and one saw mud, the other stars. Don't you suppose the star-seer was the happier one? Some one has well said that grumblers seldom work and workers seldom grumble. It seems as if there is not time for both in one life.

Anyhow, work is not anything to grumble over. Dr. Henry Van Dyke says, you know:

"Heaven is blessed with perfect rest,
But the blessing of earth is toil."

And again some one else says for use when things go the exact reverse of smoothly:

"There is this much progress in a blunder,
It shows you how to stand from under."
—*Young People.*

CONDITIONS FAVORABLE TO THE CHURCH. (900)

First. Workingmen almost universally honor Jesus Christ as a great Friend and Leader, and most of them believe in his divinity.

Mr. Edmund Harvey, deputy warden of Toynbee Hall, recently said: "In that fortress of progress which the Socialist workingmen of Belgium have built in Brussels—the Maison du Pepule—as you pass from one part to another of that hive of many activities, you may happen to go into the upper lecture hall, and note across the end of the platform a great curtain hanging. It is drawn reverently aside, and behind it one sees a fresco of the form of Christ, with hand uplifted, pointing the way above. It is surely deeply significant of the vital power of his message, and of the way he wins men still to follow him."

At the workingmen's mass meeting held in connection with the Des Moines General Assembly, almost every mention of the name of Christ brought forth cheers from some part of the auditorium, and at several points in the address upon "Labor's Champion," the applause was general and most heartily as the supremacy of Jesus Christ was presented.

Second.—The average workingman is naturally religious. Infidelity scarcely exists among workingmen. The minister may as well take that for granted. He might better lay aside his sermons on apologetics and preach directly to the hearts of the men.

It has been the testimony of nearly every preacher that had a part in our recent shop campaigns, that he had never been listened to with greater interest by any other kind of an audience. Many people imagine that in their efforts in behalf of workingmen the religious work must be left out. As a matter of fact, workingmen respond most heartily to the religious appeal.

Third.—The social question is fundamentally a moral and a religious problem.

In the end, there will be not one answer to the social question, but many. But all will agree in this—all will be religious. It never will be settled upon any other basis. History has prophesied it. The best labor leaders are coming to recognize it. Present reform measures indicate it.

Fourth.—There rarely has been a time in the history of the labor movement when workingmen were so responsive to the appeal of the church as they are today.

The unanimous indorsement of the work of the Presbyterian Department of Church and Labor by the American Federation of Labor, which represents two and a half-million working people, and the changed attitude of the labor press towards the church, besides other helpful signs which one cannot write about, make the situation one of great promise.

For these reasons the church has a very decided advantage in the matter of gaining the supremacy over the labor movement, because it is already supreme in the most vital elements

that enter into the question. The workingman's profound respect for Christ, his natural religious disposition, and the fact that the whole problem is fundamentally a religious one, should result in victory for the church.—*Rev. Charles Stelzle.*

This is the gospel of Labor,
Ring it, ye bells of the kirk!
The Lord of Love came down from above,
To live with the men who work.
This is the rose that he planted,
Here is the thorn-cursed soil;
Heaven is blest with perfect rest,
But the blessing of earth is toil.

—*Henry Van Dyke.*

RALLY DAY. (901)

Rally Day is a great conception. It unfolds immense possibilities. How can they be best realized? Uniformity in the day to be observed is worth much, but flexibility must be allowed for locality and circumstances. It is usually observed the last or next to the last Sunday in September. But what we need and want is a real Rally Day honestly observed. The day is better than the date, the thing to be done better than the time of its doing. It would be of incalculable value in uplift, and impulse, if every church, great and small, in the city and country, on some Sabbath in the early autumn, would gather all its forces, and defining its plans and considering its needs, by earnest prayer and helpful services, "provoke all unto love and good works."

There is an imperative demand for an annual Rally Day. Each particular church needs it. Opportunity is thus given to study its own condition, to organize and co-ordinate its own forces, for its own peculiar work, to concentrate thought, prayer counsel on its own responsibilities, to focalize vision on its own vineyard.

There are days which assert the great world needs. Days which emphasize the far-reaching work of the church universal. Rally Day does not weaken the interest of the church in these. It does not minimize great religious efforts. Rather does it prepare each particular church to co-operate in the broad missionary and evangelistic enterprises. It puts the ship in trim for the wider sea, and the longer voyage.

An honest Rally Day would start an era of fresh activity in all our churches and Sabbath schools.

Rally Day is the one day which gives opportunity to lift the conscience of the Church and the Sabbath school to the highest plane of duty and privilege. It has no side issues, no entanglement of selfish consideration. It asserts the great problems of Christian life and work, more entire consecration, faithful attendance, earnest co-operation, thorough teaching, gathering in of scholars, old and new, leading all to a confession of Christ and into the membership of the church. These are the staple truths, the prime considerations of Rally Day, and by them are the church and the Sabbath school to be held to their loftiest conceptions.

In cities especially, everywhere more or less, the period of activity in church and Sabbath school work is limited to about eight months out of the twelve. The ebb begins in June, the tide is well out in July and August, it turns churchward in September. We may depreciate the fact of a shortened year, we cannot deny it or wholly change it. Make the best of circumstances. Take the tide at its turn. Ruskin wrote to the English workingmen: "Obey poor laws until you can secure better ones." It is wise to compel conditions to the best uses until we can improve them. After the days of summer relaxation, as the world grows tense, let us seize every opportunity and appropriate every force in fresh and zealous work for Christ and the church and the Sabbath school.

OLD HOME DAY. (902)

Rally Day is the "Old Home Day" of the Sunday school. An atmosphere of cordiality, in which is mingled welcome for those returning from summer absences and good cheer for those who, not having been able to take a long rest away from home, have borne the burden and heat of the season in their usual places, even in the Sunday school, should be its most prominent feature. In making provision for such a Rally Day, much depends on the superintendent, but he must have the co-operation of both teachers and pupils if a successful anniversary is to be assured.—*James L. Rand.*

HAVE A HARVEST HOME. (903)

When Rally Day is observed near the first of October, it is found a good thing to make it a Harvest Home. In this way two occasions are combined, and the Sunday school rooms are decorated with fruits, flowers and vegetables, which are distributed among the poor afterwards. Former members of the school are sought after, and a happy reunion is the result. Some schools have a harvest concert, with addresses, recitations, readings, and special music.—*Sunday School Times.*

MAKE INVITATIONS EFFECTIVE. (904)

The matter of invitations is an important one. Everyone in the neighborhood of the church should be invited to come. A house-to-house visitation is oftentimes the best way to do. Churches in large towns and cities can use printed matter to a great advantage. If no printed matter is used, get every member of the school interested in an endeavor to bring one other new member into the school.

WHEN RALLY DAY FAILS. (905)

Rally Day fails when it is regarded merely as an end of itself. If it amounts to no more than an autumn hurrah the results are not worth the effort that they cost. Put it down as a failure when its observance does not leave strength for anything else. It fails when the opportunities that it opens are not improved. Where the school finds itself just as deep in the rut after Rally Day as it had been before, little that may be called success has been realized from an occasion that has given a grand start to thousands of schools. The good of Rally Day is for those who make it the beginning of plans that have been well laid and that are energetically pushed.—*Sunday School Work.*

RALLY DAY PLANS. (906)

The "Rally Day" should be the culmination

of two or three weeks of work, preceded by some weeks of planning.

A definite object to rally for—as a definite increase in the membership, or a new department to be organized, or a more efficient method for some special line of work—should be made a part of the plan.

Everybody should be set at work, and this involves organization and a participation of pastor, officers, and teachers of planning.

There is real need of issuing invitations, and these should be made as effective as possible, though not necessarily expensive. The very best invitation is a personal call or letter, which can easily be arranged for by each teacher of the class, and may be extended much further. Announcements should supplement, but not take the place of the invitation.

Flags and autumn fruits and flowers are best for decorations. Ask each department to take this in hand. Get the Christian Conquest Flag from the Conquest Supply Co., 195 State St., Chicago, Ill.

If the school can afford souvenirs, they may be made to count by selecting something that will be useful in promoting the general or special object of the day. If printed, see that information about the school is made a part.

Make the offering special for some need or object, and plan to emphasize it by the manner in which it was taken. Birthday offerings are effective.

Plan to emphasize each department of the school; designate the members of each by a color or badge; give each department something to do.—*Pennsylvania Herald.*

"FALL IN:" RALLY DAY ADDRESS.

(907)

"A good soldier of Jesus Christ." 2 Tim. 2:3.

One of the most stirring moments in a military camp is when the "long roll" sounds, and the first sergeant walks down the company street calling out, "Fall in, men, fall in." Then, indeed, is seen a hurrying "in hot haste." No matter upon what the soldier has been engaged, the work or play is instantly dropped, and every energy is bent upon reaching one's place in the now forming ranks before that summons ceases to be heard. Bible and cards alike are dropped, and the half-read letter is thrust into the pocket, while the half-written one is consigned to the knapsack.

The non-commissioned officers are first in place with reversed rifles to fix the alignment of the company, and the soldiers, adjusting gaiter, belt and bandoleer as he runs, is intent upon being in line before the roll-call begins. As the drum ceases, the company guides bring their guns to the choulder with a snap, step into their places, the names are called, and the sergeant turns over with a salute, the company to its officers in command. Then, at the tap of the drum, from all over the encampment, keeping time to the music, the companies are seen marching down in their streets to where they break from column into line to right and left of the regimental colors. All is so instant, cheerful and precise that many a pastor looking upon or remembering it, says to himself, "Would that I could so get the good soldiers of Jesus Christ into their places after the summer rest!"

Yet why should not the good soldier of Jesus Christ respond to the sub-commander's word, "Fall in"? That is a poor conception of our holy religion which conceives its end accomplished when the soul finds peace in God. To be a disciple is only the first step toward becoming an apostle. We are called in order to be sent. Let the "veteran corps," disabled by honorable wounds in the field, "hold the fort;" the army at large exists not to hold forts but to take them. The curious traveler in the catacombs of the Eternal City finds upon the marble slabs inclosing the Christian dead of the early church, two thoughts expressed by rude symbols carved in the marble. On the one tomb he sees a Noah's ark and upon the other a ship under full sail. He who has found in our religion only a refuge has not found so much as he that has found with it a message to be conveyed to the world.

When the forces under Luther and Zwingle were showing signs of that disunion which has been for three centuries the bane of Protestantism, Ignatius Loyola, taking a cue from his military experience, called about him a band of men who would ask no question but obey whatever order was given. That one deed saved two-thirds of Europe to the Pope. Between the soldiers that "fall out" and those that "fall in," the contest is never a doubtful one. The compact and responsive organization, however poor its cause or effete its arms, will win the day.

William Booth, in 1865, a traveling Methodist preacher of England, saw this truth clearly. He found a few faithful souls who were ready for prompt, cheerful, aggressive obedience. And thence rose the Salvation Army, whose adherents, despite crude theologies and bad manners and illiterate exhortations, have wrought such a work as is seldom accomplished by the rich, the powerful and the learned. The last year has been a wonderful year in our denomination, but how much more wonderful it might have been had the stragglers of our army joined the main body. The number of our recruits in a single year was larger than the entire enrollment of certain pretentious cults which boast loudly of their "new thought." But why should it take half a year to get ready for work during the other six months? Why should it be necessary for the pastor to hunt up individuallly half of his five hundred families to advise them that the church services are resumed? Why must the Sunday school superintendent look so oft and so anxiously over the vacant places in his many classes, and the president of the Christian Endeavor Society make a personal canvass of the youthful members to see that they are present at the autumnal as well as the midwinter services?

It is not thus the world is to be won.

There is no time during all of the year when the pastor feels this more than in the days immediately following the summer vacation when he walks the full length of his "company street" calling out to the soldiers of Jesus Christ, "Fall in." We beat the long roll today, and many a hitherto delaying, but still loyal servant of Jesus Christ hears the summons and respond to it by resuming his place in the active ranks with that promptness. cheerfulness. and courage which become "a good soldier of Jesus Christ."—*The Interior.*

CHURCH METHODS DEPARTMENT

REV. ALBERT SIDNEY GREGG, Editor.

A SPECIAL REQUEST.

Plans for Sunday evening services, open air work, rally day, boys' clubs and men's clubs, are desired by the editor of this department. You may have circulars, bulletins or other printed matter at hand which will give the information desired. Help of this kind will be greatly appreciated. Address ALBERT SIDNEY GREGG, 708 Caxton Bldg., Cleveland, O.

Some Rally Day Hints

After vacation comes the strain and stress of getting into the harness again for another year. The harness will rub a little at first. But that is one of the penalties of having a vacation. Rally Day, Thanksgiving, Christmas, and the making up of deficits, are problems with which the pastor must grapple during the next four months as he prepares the way for the forward work of the church in January, February, March and April. The first thing is to get the people back into their places as soon as possible, and it is quite likely that September and part of October will be devoted to that work.

Dr. A. Z. Conrad, pastor of Park street church, Boston, says "Our rally is a 'post vacation reunion,' for the church and all allied organizations the first Tuesday in October. It is under the general direction of the pastor, with music, general reception and outline of the year's work."

When he was pastor of the Old South church at Worcester, Mass., Dr. Conrad gave a great deal of attention to the organization of his church forces, and in a very special sense his parish became his force rather than his field. The paragraph just quoted indicates his general plan. Almost any pastor could fill in the details. One point is worthy of emphasis. It is the "outline of the year's work." A program for a year in place of working along aimlessly. A task for each week and an achievement for each week. That is the way to get results, and to a considerable degree the success of the year depends on a good start.

The enthusiasm and loyalty of a church may be practically insured by giving the congregation a glimpse of the program well in advance. A person will always help with more willingness and real interest in doing the "little things" if the relation of the little things to a large and comprehensive plan is made clear. This can be done at the rally day or the post vacation reunion. Once get your people in the grip of a big plan and they will work much better than if the pastor attempts to use the membership in working out the details without giving the workers a view of the entire plan of battle. It might be well to plan ahead for occasional gatherings during the year for the purpose of "taking stock"—of finding out what progress has been made. The live church is the one where there is always "something doing," and in the last analysis it is the pastor who lays the plans that start the people in the direction of "doing something."

Rev. G. Ernest Merriam, pastor of the Fourteenth street Presbyterian Church, New York, N. Y., uses private mailing cards for "rallying" purposes. One used a year ago, which is still in date, is herewith reproduced:

Dear Friend: Sept. 20, 1906.

Just a line to remind you that this coming Sunday is "RALLY DAY" at our Church—in all branches of the work. Be sure and come, and bring at least one friend.

Cordially your pastor.

FOR THE WHOLE FAMILY

Rally Sunday, Sept. 30, 1906

THE
First Baptist Church
Invites you to be
Ready for **Rally Day.**
See to it, also,
That you bring your friends.

Begin at once
And make a "record year" by
Placing yourself,
To the extent of your ability,
Into God's directing hand.
Sustain every good cause
That presents itself in our Church.

Come prepared to
Help someone do his best.
Unite with us in our
RALLY with your sympathy.
Come and get **your** welcome.
Help someone else **to get his.**

Church Rally	10.30
Bible School Rally	12 00
Junior Rally	
Evangelistic Rally	7.00
Special Program all day	

FREDERICK B. GREUL, Pastor
HARRY R. DAVIS, Superintendent
CLARA A. MORSE, Junior Superintendent
WILLIAM W. EVANS, Church Clerk

HAVERHILL, MASS.

ILLUSTRATION FOR RALLY DAY OR ABSENT NOTICE POST CARDS

NOTE: Pastors are at liberty to reproduce this, or the EXPOSITOR will sell electros for $1.00 each.

"If you don't come to Sunday-school next Sunday we'll have to send the Little Policeman for you."

ST. JOHN'S SUNDAY SCHOOL WIRELESS TELL-PEOPLE COMPANY.

RALLY DAY MESSAGE

ENROLLMENT 429. WE WANT 450.
CRADLE ROLL 85. HOME DEPARTMENT 211. CHRIST MISSION SCHOOL 116.

This Message is transmitted under the condition that you tell everybody about our RALLY DAY, September 30, and that you will be present at the sessions.
We have unlimited facilities for teaching the Word of God. Tell all about the many departments.
Tell the men about the "BARACA CLASS."
The MAIN SCHOOL meets every Sunday at 8:55 A. M. The HOME DEPARTMENT meets quarterly.
We want everybody present with a smiling face.
WM N. DRESEL, Supt. Main School MISS ANNA DST, Supt. Primary Department. MRS CHAS. REMY, Home Department.

Number	Sent by	Received by	CHECK.
1906	Supts.	Y. O. U.	All present, large offering; 8:55 A.M.

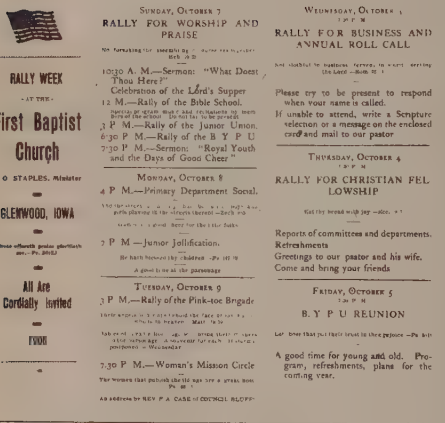
RECEIVED at Mansfield, Ohio, Sept. 23. 1906.

TO You and Company,
Officer, Teacher, Member, Friend.

Can't get along without you at RALLY next Sunday. Meet us:
Main School 8:55 A. M. Home Dept. 2:30 P. M. Christ Mission
2:30 P. M. Special Sermons that day.

Lovingly,
WM. N. DRESEL, Pastor.

GOOD SCHOOL CLASSES FOR ALL. LARGE LIBRARY.


RALLY WEEK
AT THE
First Baptist Church
I O STAPLES, Minister
GLENWOOD, IOWA
All Are Cordially Invited
FVOD

SUNDAY, OCTOBER 7
RALLY FOR WORSHIP AND PRAISE
10:30 A. M.—Sermon: "What Doest Thou Here?"
Celebration of the Lord's Supper
12 M.—Rally of the Bible School.
3 P M.—Rally of the Junior Union.
6:30 P M.—Rally of the B Y P U
7:30 P M.—Sermon: "Royal Youth and the Days of Good Cheer"

MONDAY, OCTOBER 8
4 P M.—Primary Department Social.
7 P M—Junior Jollification.

TUESDAY, OCTOBER 9
3 P M.—Rally of the Pink-toe Brigade
7.30 P M.—Women's Mission Circle

WEDNESDAY, OCTOBER 3
RALLY FOR BUSINESS AND ANNUAL ROLL CALL
Please try to be present to respond when your name is called.
If unable to attend, write a Scripture selection or a message on the enclosed card and mail to our pastor

THURSDAY, OCTOBER 4
RALLY FOR CHRISTIAN FELLOWSHIP
Reports of committees and departments.
Refreshments
Greetings to our pastor and his wife.
Come and bring your friends

FRIDAY, OCTOBER 5
B. Y. P. U REUNION
A good time for young and old. Program, refreshments, plans for the coming year.

Sunday Evening Services

It is quite the practice among pastors who have a "Sunday evening problem," to issue announcements of Sunday evening sermons, usually in a series of four, although it is not uncommon to run them in a series of eight and even twelve.

The danger to be avoided is that of creating an appetite for novelties, which can be satisfied only by making the dose a little stronger each time. It is not always easy to be "striking" without verging over toward a degree of sensationalism which inevitably results in a damaging reaction.

Rev. George Lyman Ford, pastor of the Baptist Church, Baldwinsville, N. Y., has used several plans with success, which do not run to a dangerous extreme. One of his most successful series of Sunday evening sermons has been what, for lack of a better title, may be called "Family Circle Sermons." The subjects are:

1. Boys and Girls.
2. Young Men and Young Women.
3. Fathers and Mothers.
4. Grandfathers and Grandmothers.

At each service the choir and ushers are of the class for which the service is held. The first night gave Mr. Ford an opportunity to use a children's choir. The last night for "old folks," was made characteristic by having two great grandfathers serve as ushers, and having a solo by a man of seventy-eight.

Mr. Ford has also made successful use of a series based on answers to the question "My greatest mistake." Material is obtained by giving out a small card, bearing the following printing at the top:

MY GREATEST MISTAKE.

I am to preach a series of sermons on "Life's Great Mistakes," and would be pleased to have your assistance in making the series practical and true to experience. Will you kindly write in the blank space below what you believe to be the greatest mistake of your life. *You need not sign your name* unless you wish. Send the card to me by mail or place on the collection plate at any service on or before Dec. 20. The replies will be used as a basis for the sermons, subjects and dates of which will be duly announced. GEORGE LYMAN FORD.

From the replies received he worked out five sermon subjects as follows:

1. The Besetting Sin.
2. Lost Opportunities.
3. The Neglected Duty.
4. Playing With Edged Tools.
5. Plea of the Fatalist.

In preaching the sermon he reads from one or more cards each night.

A few of the replies are herewith quoted:

"Giving free rein to evil imaginations."
"Not having definite aim in life."
"Not getting a good education."
"Not making better preparation for work in some line."
"Failure to enlarge upon the one talent."
"Dropping Latin."
"Procrastination."
"Not helping mother do the work."

It will be noted that those who replied confused "faults" with "mistakes," in some instances, but they nevertheless gave the preacher his chance.

Several other sets of evening sermons by Mr. Ford are given below.

Self-Man's Worst Enemy

Oct. 2. Self Gratification, or Grinding in the Prison House.
Oct. 9. Self Concern, or the Source of Crime.
Oct. 16. Self Will, or the Fall of a Dynasty.
Oct. 23. Self Preservation, or the Refuge of Cowardice
Oct. 30. Self Confidence, or Standing in Slippery Places

Baptist Church = Sunday Evenings

ADMIT BEARER

COME AND HEAR
ABOUT
THE DEVIL'S AGENT
BAPTIST CHURCH, Sunday Evening, 7:30 p. m.

April 14. The Tongue
April 21. The Thoughts.
April 28. The Temper.
May 5. The Imaginations.

FOUR Sunday Evening Talks on "Applied Christianity"
at the BAPTIST CHURCH

Sept. 15—The Christian in Politics
Sept. 22—The Christian in Business
Sept. 29—The Christian at Home
Oct. 6—The Christian in Society

KEEP THIS FOR REFERENCE.

BAPTIST CHURCH
5 TALKS on CHRISTIAN BROTHERHOOD

March First—The Rich and the Poor
March Eighth—The Educated and the Ignorant
March Fifteenth—The Master and the Servant
March Twenty-Second—The Aristocrat and the Plebeian
March Twenty-Ninth—The Saint and the Sinner

"God is no Respector of Persons"
SUNDAY EVENINGS

A BUNCH OF KEYS
Sunday Evening Talks at the Baptist Church

November 27..... The Key to Fame
December 4..... The Key to Beauty
December 11..... The Key to Fortune
December 18..... The Key to Health
December 25..... The Key to Wisdom

HAPPY HOUR SERVICE
7 P.M. BEGINS PROMPTLY IS 60 MINUTES LONG **8 P.M.**

All strangers and those not in the habit of attending Church are cordially invited to come and enjoy a pleasant evening.

GEO. LYMAN FORD, Pastor.

4 IMPORTANT TOPICS
at the BAPTIST CHURCH

Nov. 18—Reputation versus Character
Nov. 25—Ownership versus Stewardship
Dec. 2—Pleasure versus Happiness
Dec. 9—Death versus Life

Sunday Evenings at 7:30

When and How to Move

Rev. C. C. James, of Springfield, Mo., is the author of a readable article running through the church press, in which he tells his Methodist brethren when and how to leave a charge. There are some things in what he says that will apply to ministers of all denominations. Here is his advice to the preacher:

"Say, brother preacher, let us always be frank with the people. The bubble of mystery that surrounds appointments has been largely exploded. I have never moved in my life without knowing I was to move and where I expected to land when the Conference adjourned. I knew a certain presiding elder who came to the Conference session with all the bishop's work done, which pleased the aforesaid bishop very much. He asked this question, 'Have you the consent of the men to the moves you contemplate?' 'No, sir,' replied the obliging presiding elder; 'I did not think it was necessary.' To which the bishop replied: 'I move no man without his consent.' And the presiding elder was much disappointed. Do not play this bubble on your people; it will burst some day.

"If you want to move and have legitimate reasons for the same, do not be ashamed to tell your officiary of your desire, and not make the presiding elder your scapegoat.

"I have known of preachers whose Quarterly Conferences have passed resolutions unanimously asking for their return who have thanked them for the confidence thus reposed, and replied, 'I shall be glad to serve you another year;' then tell the presiding elder, 'I do not want to return under any consideration.' I knew of another who told his people, 'I have stretched my clothesline for five years,' and before the next session of the Annual Conference had flirted with a neighboring church about becoming their pastor.

"The signs of the wane of a pastorate are as clear as those of a coming storm. Never stay after the first symptons, and never let on you have ever seen the signs. Let us deal frankly then.

"Remember the church comes first, then the preacher. God always takes care of his own. And he will take care of us. The great Master has a field for each one of us. Are we in that field? While we are the shepherds, let us not injure the sheep. Our ability will receive due recognition in time, and doors of opportunity will open when we are equipped to enter them. We will surely come to our own. Be sure we come to it in the right way. Let our prayer be, 'Teach me Thy way, O Lord!'"

An Aggressive Brooklyn Church

Mr. Frank L. Brown, superintendent of the Sunday school, gives a very interesting description of the methods by which the Bush-

wick Avenue Methodist Church, of Brooklyn, N. Y., has four times outgrown its quarters in seventeen years. It now has a membership of 1,100 with a Sunday school of over 3,000 in all departments, including the Home department and cradle roll. Money raising has been on a purely free will basis. No paid entertainments or fairs have ever been held in the church and yet ample means have been contributed for its necessities by a grateful people in medium circumstances. Subscriptions by societies have also been discouraged, and this plan has shut out a great deal of demoralizing effort to raise money. All the activities of the church have been concentrated on evangelism, and conversions are expected regularly as the normal thing. Over 2,500 have been converted.

There is always a large attendance of men, many of whom are not Christians, but who are deeply interested in the services. In the Sabbath school a harvest is ready whenever it seems wise to have a decision day. The dominant note in the school life is the spiritual one. It permeates all departments, all classes, in connection with a bright, homelike atmosphere which aids greatly in obtaining a decision.

One of the first considerations in selecting teachers is that they shall be Christians. There are usually teachers on the list waiting for classes. Converts are gathered into large week day classes for careful instruction and help in the Christian life. This work is thoroughly done.

Between Sundays an organized effort is made to reach for Christ a mass of families in the community, not members of any church, who may be approached by the single link of the child in the home and the school. This is the way it is done:

The 2,000 families connected with the school are divided into district groups, each district consisting of a street or a portion of one and comprising about thirty families under charge of a volunteer district visitor. The visitor is armed with Home Department and Cradle Roll blanks, a church folder (including a hearty invitation to the church services) and it is hoped also with a warm heart and some love for souls. Over eighty per cent of the school homes are un-Christian. Each visitor is also furnished with a card which gives the residence and names of the family members, gleaned from the admission records of the school. As full a report as possible is made by the visitor upon this card regarding each case and the report is handed or mailed the superintendent, but a list is kept for future calling. The Superintendent also is calling by streets upon the homes of the whole school membership, keeping a duplicate set of visiting cards for this purpose, and from these two sets of calls a great mass of cases are individualized and material collected for further action.

Besides the district visitors there are seventy men who are arrayed in pairs to visit the fathers in these homes and other men around the community, wherever an opening exists, and there are over fifty women who stand ready to visit special cases turned up by the plow of the first visitation. The pastor and deaconess take certain selected cases where the wheat is about ready for the garnering. The special visitors are fitted to the cases with as great wisdom as possible. A careful record is kept of this multitude of cases and those to whom they are assigned. Young people look upon young people who are discovered not attending Sunday school or church, and the Epworth League and adult Bible classes do splendid work in this respect.

And what is the general result? A great bombardment of visitation, invitation, prayer and interest centering upon these homes. They cannot say "no man cares for my soul."

The superintendent is accustomed in the homes to have prayer, and "tears of repentant grief silently fall" from the eyes of many for years unaccustomed to the sound of prayer in their homes. Parents are agreeably surprised at the interest taken and are stirred to begin church attendance. Many touching cases could be cited of such new beginners. The visitors are wonderfully blessed, and a large number of people made busy about the Master's business. The entire work is voluntary with exception of the pastor and deaconess, and proves the welcome that is given the lay worker.

How the Y. M. C. A. Raises Money

Pastors who contemplate raising money for a church debt or a new building during the coming season will find some valuable hints in the system used by representatives of the International Committee of Young Men's Christian Associations. We quote from a fine article on the subject which recently appeared in the Albany *Argus*:

SUCCESS IN A LIMITED CAMPAIGN.

While it is desired to raise a sum for a new building in a city, recourse is had to a limited campaign. Experience has shown that the average man will be intensely interested in a project for a short time, that a concentration of enthusiasm will engender still greater enthusiasm, and that if a plan can be set forth in such a way as to interest an entire community results will be obtained of real value in an astonishingly short time.

Such a campaign has just been completed in Camden, N. J. In twenty-two days, not counting Sundays, $251,000 was raised for a new Y. M. C. A. building, $1,000 more than was asked for. All over the country similar campaigns are being held and the regular rules have been drawn up for them under the auspices of the International Committee of the association.

GETTING A "GOOD READY."

Much depends on the preparations, which often extend over several months.

The actual work comes from the second committee, formed among the young business men of the town. They are the persons who will be actually assisted by the building, and it is fair that they should collect money for it. The Young Men's Christian Association always has adopted the dual policy of making its members pay all they can afford for the privileges they receive, and leaving a certain deficit which it can ask older men of means to liquidate.

Competition is the mainspring of the world, and the Young Men's Christian Association knows it. It organizes its working committees into teams under their own leaders. A few tactful words of the organizers rouse a spirit of emulation among the teams, and each one

sets forth determined to raise more cash for the common object than any of the others.

A careful list of those who can afford to give up before the campaign begins, and one man is assigned to see each person on the roll. Not until the last two days of the campaign is the restriction removed, and then any canvasser is permitted to gather in what he can from any one who comes along.

STARTS WITH A SUPPER.

When all these details have been worked out as carefully as though for a political election, the 10, 15 or 30 days' campaign is declared. It invariably begins with a dinner, usually on a Thursday night. All the leading citizens are invited, and it is clearly stated that the hat will not go around at that function. The plans are laid far more cunningly than that. Two or three of the eloquent speakers of the association are brought on from out of town, and sometimes a stereopticon is provided.

When everybody has eaten heartily, addresses are delivered upon the Y. M. C. A. and its work. Pictures are thrown upon the screen of the innumerable branches of the work, and a really interesting account of what has been accomplished is given. The campaign has been started, and not a moment will be allowed to go to waste until the full amount desired has been raised.

PLENTY OF PUBLICITY.

Every means of publicity is employed. On the following Sunday at many of the churches speakers are provided to make addresses upon this one cause. The interest of the newspapers is aroused, and editors are encouraged to give up just as much space to the subject as they can spare from their advertising columns. Even the advertising columns are attacked, and the leading dry goods firms are induced in many cases to permit notices of the progress of the campaign to be inserted in the space bought originally for announcements of the latest bargains in millinery or household goods.

KEEP YOUR EYE ON THE CLOCK.

A store on the main street is preferred as headquarters, and outside of it a giant clock is erected. At noon every day the results of the work are bulletined. The hour hand points to the sum required, the minute hand creeps around each day as the money rolls in toward the total desired. It is contrary to human nature for the average citizen not to get interested in this. He may not care very much for the Y. M. C. A., but he cannot help taking a sporting interest in the progress of the minute hand.

THE MAINSPRING OF THE CAMPAIGN.

But the mainspring of the whole campaign is the daily gathering of the workers. Every day, sometimes at lunch time, sometimes at supper, all those in any way connected with the movement are invited to come to headquarters and have a meal together. They pay their own way, and there is nothing charitable.

Reports are received from the different teams of collectors. One man comes in with a record subscription; there is a cheer around the room. Another reports a discouraging day. He tells his troubles, receives suggestions and sympathy, and sits down to hear what others have to say. Perhaps he finds he's not done so badly after all, and anyhow he is cheered by the good news from others. So he goes home in good heart again, determined to see if he cannot have as fine a statement to make the next day.

If subscribers cannot afford to pay up all their contributions at once, they are asked to give pledges to pay so much upon certain dates ahead.

The success of these campaigns has been phenomenal. From one issue of "Association Men" it appears that at Phoenix, Ariz., in an 11-day campaign for $60,000, $75,000 was raised in eight days. In La Crosse, Wis., $100,000 was obtained in 21 days. In Seattle $130,000 was subscribed after a 10 days' campaign. To meet John D. Rockefeller's offer of $25,000 for the Colored Men's Association of Washington, D. C., more than $10,000 was obtained in the first week's effort. At Ottawa, the capital of the Dominion of Canada, more than $200,000 was raised in a 14 days' campaign, $67,000 being collected in one day.

At Camden the subscriptions ran all the way from three cents up to $25,000.

"Little Things" That Make or Mar a Preacher

If some pastors could only realize how much "little things" have to do with their acceptability, there would be some startling transformations in some parsonages and pulpits. It is not a very pleasant subject to discuss. About all that can be done is to hold up a mirror in the hope that the offender will see himself as others see him. Still there is a risk in that, even, for the one who holds the mirror is in danger of being told "you are another."

The writer had a friend—a brother beloved in the ministry, who was an excellent preacher, and a true Christian man in every way, but he was exceedingly untidy. He wore good clothing, but it was sure to become smeared with soup, butter or other articles of diet, which missed the mark at the table. He needed a bib when he ate his meals, for his napkin was seldom in place. Finger nails in mourning, shoes seldom blacked, and a slouchy, soiled appearance, made him the sorrow of his friends and the ridicule of his enemies. He was perfectly sound in his theology, an excellent pulpit orator, and in many ways a clever companion, but it was always easier to appreciate his good qualities when he was at a distance. This writer tried to reform him just once and then gave up the job. He was like a certain baker who made good bread and was very industrious in trying to sell it from house to house, but did not succeed very well because the women objected to his soiled fingers. A friend tried to make the baker understand why the women did not want his bread, but the baker instantly assumed that an enemy was trying to undermine him. He never learned, and was obliged to seek an occupation where soiled fingers did not make any difference.

With a large number of people cleanliness of clothing and person, a becoming hat, well fitting gloves, polished shoes, a clean shave or well trimmed beard, fresh linen, becoming neckties, cuffs and collars that fit, and the general atmosphere of general polish, even including a little lavender water are the standards by which preachers are measured.

Another set of standards may be grouped as

"the little attentions" which so many people crave. It is said of a certain popular preacher in—well, no matter where—it might have been Hong Kong—"He makes each person he meets feel that he is particularly in love with him, that he thinks just a little more of him than he does of anybody else." An engaging manner, and sympathetic and tactful attention will do this—if the preacher can always think of it. But, it is a great strain on a man who is subject to fits of abstraction. It is hard to engage in profound meditations and be attentive to people at the same time. The place to prepare sermons is in the study, of course, and not on the streets, where there is danger of unintentionally snubbing half your congregation by not smiling or recognizing them. It is a safe guess that the man who cultivates these small gifts and graces will be popular, and to be popular is to be successful. Here and there preachers succeed without paying much attention to such matters. Henry Ward Beecher was such a man, and for a time some preachers thought carelessness in personal appearance was an indication of pulpit genius. A London preacher says he can recognize a Baptist by the way in which his hair is cut, an Anglican by his collar and a Methodist by his intelligent and pleasant face. Perhaps a hair cut or a collar may distinguish one preacher from another. Who knows? There is enough here for a lengthy discussion, but it will have to wait until another time.

Open Air Work in New York

Rev. Ezra T. Sanford, pastor of the North Baptist Church, New York city, assisted by his associate, Rev. William H. Scott, carried on open air meetings during the summer. It is not too late for other pastors to adopt the same plan. Dr. Sanford says of his services:

"My open air services this summer have been on Sunday and Friday evenings just before church services. Lester Razey, the boy cornetist, plays "Onward Christian Soldier," "The Holy City," and other selections to attract the people to the square where my license permits me to preach on the street corner. Then those who are sitting on the benches as well as the children who come in large numbers and the passersby hear the gospel in sermon and song. My Christian Endeavor society has helped in testimony and singing. My associate, Rev. W. H. Scott, is with the committee at Abingdon Square each night and at the Western Electric works and Uneeda Biscuit factory each noon. The cornet is a great help—in fact almost indispensable."

Working Men and the Church

The impression prevails that working men are hostile to the churches, and consequently hostile to Christ and his Gospel. This receives some confirmation from the utterances of some individuals, and the prevalent custom with labor unions of holding their meetings on Sunday. There is without doubt a measure of aloofness from the church and its services on the part of many working men; but regretful and indefensible as this is, it should not obscure the fact that by far the larger portion of them the name of Jesus Christ is held in high esteem. They expect to receive what they regard as their rightful dues when he shall reign over all men; and this expectation undoubtedly will be fulfilled when the teachings and example of Christ will be more faithfully reflected in the lives of his professed followers. This

"The CHURCH and LABOR"

Pastors may reproduce this for Labor Day invitations, or will send an electro for 75c.
F. M. BARTON, Cleveland, O.

consummation will be reached more surely and speedily when working men generally and unitedly co-operate to make the church what it ought to be. Thoughtful working men recognize the fact that only in so far as the churches are controlled by men who trample upon the Golden Rule are the churches their enemy.—*Religious Telescope.*

Summer Services in Philadelphia

While many of the Philadelphia churches have been closed during the summer, the people were not deprived entirely of an opportunity to attend religious services. Successful open air meetings have been held on Sunday at the music pavilion, Fairmount park, since June 30. They will close Sept. 8.

These meetings are managed by the Second Presbyterian church, of which Rev. Dr. Chas. Wood is pastor, and a committee of business men. The work is not under the direction of the general evangelistic committee, although it has the approval of the Philadelphia Presbytery committee.

Dr. James B. Ely, secretary of the Presbyterian Evangelistic Committee of Philadelphia,

This Outing costs $10.

Rev. James B. Ely, Supt.

Rev. Charles Wood, Chairman

Homer Bodeheover, Director

F. Nevin Wiest, Cornetist

started the park meetings six years ago, and is still the leader. The Second church had held tent meetings for three years previously and become the backer of the park undertaking. Dr. Ely began with an audience of 25. It is now 2,500 to 3,000. The music pavilion is on Lemon hill. It is thus described:

"On a beautiful knoll and in the midst of trees, is a large semi-circular pavilion, extending around the outer edge of which is a lobby some eight or ten feet in width under roof. The great body of the pavilion was without cover until the canvas was erected for the services held in 1903, which was recovered in 1905, at a cost of $1,000. At one side of the pavilion is a music stand sufficiently large to accommodate one hundred singers. Back of and extending in a concave shape over the greater part of the choir, is a sounding board. The pavilion has a cement floor running back from the music stand, following the natural slope of the hill. The enclosure is seated with Park benches and lighted with electricity. It is within walking distance of the northwestern edge of the city, and is accessible by street cars from all sections of Philadelphia. A more beautiful place near the city and better adapted for holding services could scarcely be found.

"While there is a freedom about the service, it is, nevertheless, thoroughly organized and prepared for. A program of four pages, with order of service, responsive readings and familiar hymns, is issued weekly and given freely to the people. The people enjoy taking part. Although the meetings frequently continue for two hours, comparatively few persons leave before the pronouncing of the benediction. Often many will tarry for an informal talk with the workers or speaker, and to listen to the singing of some additional familiar hymns.

"A band of ushers does most effective work in making the people feel welcome. During the singing of the last hymn, the workers go through the audience and assist any who show special interest and desire to sign their names as indicative of their purpose to lead Christian lives. These cards are taken, and a tract, with a letter, is sent to each. The letter is a kind note expressing interest in the stand taken by the one whose name is upon the card, and urges two points: first, the open confession of Christ by active service; and second, the uniting with some evangelical church. The hearty co-operation of the Park guards is truly gratifying."

Dr. Ely is present only on Sunday, as he cannot leave his work in New York during the week. The committee has an office in the Hale building (No. 526), Philadelphia, and Mr. Homer Rodeheaver, of Tennessee, is in charge of the office, and also has charge of the music at the services. He plays the slide trombone very effectively and Mr. Rodeheaver is chorus director and solist for Evangelist W. E. Biederualf during the regular season. Mr. H. C. Lincoln, who organized the great Torrey-Alexander chorus of 3,300 members, is chairman of the music committee, and through his efforts assisted by Mr. Rodeheaver, a large chorus has been organized. Miss Mame Brown, soprano,

Tent used in Philadelphia Summer Campaign

sings, and Mr. F. Nevin Wiest, cornetist, plays gospel solos.

A new canvass had to be put over the pavilion this year at a cost of $1,050. The cost of the summer's work will be about $4,000.

The expenses are met by personal subscriptions, weekly contributions from the Second Presbyterian church, and by voluntary offerings. No collections are taken. A statement is made and those who wish to give are invited to come forward at the close of the service and place their gifts in a basket near the pulpit.

In connection with the preaching services, which are held only on Sunday, morning and evening, children's outings are held on Saturday. The children are gathered up by mission workers and taken to the park in cars, where they are each given a brick of ice cream and a large cake, and a ride on the merry-go-round.

A brief service is held for them in the pavilion by Mr. Rodeheaver. They are taught some songs and some scripture and an effort is made to impress on their minds some good moral object lesson in the form of a story, and also to impress upon them that it is the Christian people who make the outings possible. About 100 children can be taken in one car at an expense of $10 for car, ice cream, cake, merry-go-round and all. The money is raised by popular subscription. Many people pay the expense of one car—$10. Put in this form, the appeal is very strong and the money is easily raised.

This work could not be the success it is, nor even be possible, were it not for the undaunted faith and perseverance of Dr. Ely. He has a strong hold on the hearts of the people of Philadelphia. He has provided some of the most distinguished preachers of the country for the pavilion services, one of the latest being Rev. W. R. Lane, of England. Dr. Ely is the author of a little booklet on "How to Organize an Evangelistic Campaign." Mr. Homer Rodeheaver (No. 526 Hale building, Philadelphia) will mail a copy of this booklet free to any one who will send three cents for postage.

Series that Drew 800 to 1100

C. H. Welshimer, Canton, O., sends us announcement of the following Sunday evening series:

The First Christian Church

Invites you to hear the series of sermons on

CHRISTIAN UNION

to be given the first four Sunday evenings of June by the minister

P. H. Welshimer

Music: Great song service each evening under the leadership of

Don. P. Stroupe

Books for all and everybody sings. Special selections each evening. We can accommodate 1500 at these services. Be one of them. We give you the glad hand.

SUBJECTS:

June 2—"The Errors of Division."
June 9—"The Impediments to Union."
June 16—"The Basis on Which All Christians Can Unite."
June 23—"The Glory of a United Church."

From 800 to 1100 people attend these services. A large social committee was stationed about the vestibules and through the auditorium who shook hands with the people and bid them welcome. There were additions to the church at almost every service. In five and one half years over 1500 have been added to the church; all the preaching has been done by the pastor.

Unusual

Prof. Axson in excusing himself for brevity in speech made upon the Chautauquagram platform told of a Mr. Tucker in Virginia who was buttonholed at the end of a speech by one of his auditors, a farmer, who said: "A smart man would have said all that you said in half the time you took to say it, and a real smart man would not have said it at all."

Prof. S. H. Clark tells of a mountaineer of Tennessee who came up to town with political aspirations, but becoming discouraged started home with the remark: "I believe that the office should always seek the man, but that office hasn't come around. Now if you should see that office anywhere, just say that I am going up the pike, but that I am going mighty slow."

Not what He Expected

The Rev. Rodney Swope, rector of the Vanderbilt church at Asheville, said the other night in the course of an address:

"Subtle attacks are the most wounding. You have heard about the clergyman and his aged parishioner?

"The parishioner said that he though clergymen should be better paid.

"'I am pleased to hear you say that, Brother Brown,' exclaimed the clergyman, beaming with good will and happiness. 'It rejoices my heart to hear you say that.'

"'Yes,' resumed the parishioner, thoughtfully; 'we'd get a better class of men then.'" —*New York Tribune.*

An Irishman with one jaw very much swollen from a tooth that he wished to have pulled, entered the office of a Washington dentist.

When the suffering Celt was put into the chair and saw the gleaming forceps approaching his face, he positively refused to open his mouth. Being a man of resource, the dentist quietly instructed his assistant to push a pin into the patient's leg, so that when the Irishman opened his mouth to yell the dentist could get at the refractory molar.

When it all was over, the dentist smilingly asked:

"It didn't hurt as much as you expected, did it?"

"Well, no," reluctantly admitted the patient. "But," he added, as he ran his hand over the place into which the assistant had inserted the pin, "little did I think them roots wint that far down!"

HOMILETIC DEPARTMENT

BY REV. G. B. F. HALLOCK, D. D.

BEST OF RECENT SERMONS

By J. WILBUR CHAPMAN, M. WOOLSEY STRYKER, A. C. DIXON, O. A HAMMOND, A. E. KEGWIN, CHARLES C. ALBERTSON, F. W. PALMER, JOHN ROBERTSON.

"The Nightingale Song"

BY REV. J. WILBUR CHAPMAN, D. D., EVANGELIST.

Text: Ps. 23.

Three thousand years have passed and gone since David wrote this psalm. The harp over which his fingers ran, the Book of the Law which was his diversion day and night, the sling which he had used against the giant of Gath, the palace in which he lived—all these have crumbled into dust, and no trace of them could by any possibility be found, but this psalm is as sweet today as when it was first written. It has sometimes been called the "Nightinggale Song," for this bird ever sings in the night, and the darker the night the sweeter the song. So has the sweet song ever breathed forth its greatest help in the night of sorrow and the dark hour of disappointment.

The following division of this psalm under six heads has been suggested, using the letter "P" to begin each one.

I. POSSESSION.

"The Lord is my shepherd." You will notice that the word Lord is here printed in capitals; wherever this is true the name is the name of Jehovah. In ancient time Israel had such respect and deference for this name that only once a year it was pronounced, and then it was spoken by the high priests as they stood in the holy of holies. It is a beautiful truth. The Lord in his might, the Lord in his majesty, the Lord in his glory, "is my shepherd."

The personal pronouns in the Bible make it a new book to us. To say that the Lord is a shepherd would be interesting; to say that he is my shepherd is inspiring.

A colporteur going through Switzerland saw a little shepherd boy minding his flock, and, taking out a Bible, tried to teach him to read the Twenty-third Psalm, but he failed. The little fellow could only learn the first sentence, and he learned this on the five fingers of the hand, giving a finger for each word, "The Lord is my shepherd." The colporteur left him, and four years later came back again. He was interested to know about the child and sought him out in his home. The mother of the boy met him with tears, and when she found that he was the man that had taught him the verse of Scripture, she said, "My little boy is dead, and he left word for you if I should ever see you that he died holding the fourth finger of his hand—'the Lord is *my* shepherd.'"

The word "shepherd" is an interesting word, and the work of the shepherd is more interesting by far. From an eminence, as a rule, he overlooks his flock, and so our Shepherd on high at the right hand of God overlooks us. The shepherd stands between the sheep and danger; so does our Shepherd. He is between us and temptation, between us and trouble, between us and death, and none of these things can ever touch us without passing through him first. The shepherd takes in his arms the weak and the wandering sheep, and our Good Shepherd ever bears us in his arms with sympathy and love before God. It is a wonderful thing to me that on the one hand Jehovah in his majesty, on the other hand the Shepherd in his sympathy, are bound together by the little pronoun "my."

II. POSITION.

"He maketh me to lie down in green pastures: he leadeth me beside the still waters."

It is said that a hungry sheep will never lie down.

The fact that it does so is an indication that it is satisfied. It is likewise stated that the sheep will not drink of turbulent waters, but only of some quiet stream. Thus does God speak to us in the quiet hours of life. He hushes us with the word "peace," and then breathes upon us the Holy Ghost.

I find five positions for the Christian in the New Testament, and into all these he leads us: We are in his hands for safety, we are at his feet to be taught, we are between his shoulders for power, we are at his side for fellowship, and we are in his arms for rest. No mother ever held her little babe with tenderer embrace than our Good Shepherd holds us every one.

III. PROMISE.

"He restoreth my soul: he leadeth me in the paths of righteousness."

We do need restoring, for we are so constantly wandering away from God. Three things may be mentioned as the cause of spiritual declension: First, unconfessed sin; second, neglect of the Bible; third, disobedience to God's commands. The signs of declension are very apparent: First, a spirit of restlessness; nothing seems to satisfy and nothing gives contentment; Second, a lack of interest in the things that pertain to the kingdom; Third, a spirit of impatience with those who we know to be right. From all these things he waits to restore us. But, just as when Peter was restored and the Master said, "Feed my sheep" and "my lambs," so he restores every one of us that we may do his will. To be restored, and then to sit idly by with folded hands is to slip away again, and the last state of the man will be worse than the first.

IV. PROGRESS.

"Yea, though I walk through the valley of the shadow of death."

There are two applications of this expression. The first makes it applicable to death, and if this be true, it is a sweet message. The message says that he walks at that time; he does not run as if he were afraid, but walks with all the quietness and confidence that a child has by its father's side. From this psalm death is evidently not a state, for one does not tarry in the valley, but walks through. The valley is not a place of gloom, for it is not the dark valley, as it is so frequently called, but the valley os shadows, and shadows presuppose the light.

The other application makes it a psalm for

the life we live here. This is a world of death. "Dying, thou shalt die," has been spoken since the beginning. When one reaches the place where he counts that about him as dead, and therefore not worth his notice, when he ranks even himself among the dead, he reaches a place where all the blessings of the rest of the psalm becomes his.

V. PROVISION.

"Thou preparest a table before me in the presence of mine enemies."

As soon as one reaches this appreciation of death the scene is changed to one of feasting. It is the feasting which comes as a result of a surrendered life, and the result of the feasting is perfect satisfaction.

And he perfectly satisfies us. This feasting at the table reminds us of the old Roman custom of binding one's enemies to the pillars in the feasting hall and making the conqueror to sit down in quietness and eat. When one has reached the place where God binds his enemies, and, keeping them back, makes the one who was once a prisoner himself to sit down and feast.

"Thou annointest my head with oil." This is the touch of the Holy Ghost with power for service.

"My cup runneth over." This is the life thus surrendered, and feasted and anointed, running over with blessing to the world. It is only the overflow of our lips that helps those round about us.

VI. PROSPECT.

"Goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

The shepherd always goes before his sheep, and the shepherd dogs, as a rule, always follow after the sheep. Rev. F. B. Myer says that "goodness and mercy" are the shepherd dogs. They are ever after us; we are ever recipients of the blessings of their presence. And as for "dwelling in the house of the Lord forever," it simply means that all the tastes we have had of glory and the visions we have had of heavenly things may be multiplied by infinity, and may become life forevermore.

John Robertson, the great Scotch preacher, tells a story about a little fellow wounded in the War of the Rebellion. The surgeon examined him, and said it was a hopeless case. A message went to the mother, and she hastened to the hospital. She reached the door, and the doctor said the boy was asleep and would sleep away into Eternity. To disturb him now would cause his death instantly. But you cannot bind a mother's heart with physicians' rules, and so she said, "Well, doctor, if you will let me go in, I promise you I will not speak to him, but I want to be with him when he dies." So they led her to the bedside. She kept her word to the doctor, and did not speak, but as she saw that her boy was in pain she reached out her hand and laid it on his brow

There is something in the touch of a mother's hand that is different from other hands. I can shut my eyes now, and look away to Richmond, when my mother in her dying hour put her hand to this side of my face, and all the years that have passed have not brushed away that touch of my mother's hand. And so this mother touched her boy's brow. He did not open his eyes. She bent down and heard him as he whispered, "I knew you would come."

O, blessed Christ of God, I know thou wilt come! In every hour of trial or disappointment thou wilt come.

Our Father, make us very sensitive of the presence of our Good Shepherd, and when we walk through the valley of shadows may we hear him say, "I will never leave thee not forsake thee."

A Carpenter's Son

BY PRESIDENT M. WOOLSEY STRYKER, D. D., LL.D., CLINTON, N. Y.

Text "Is not this the carpenter's son?" Matt. 13: 55.

A mother telling of a dear child whom God had taken the short way to heaven, of his face and form, his winsomeness, exclaimed at last: "Oh, if I had a picture of him to show you!" and I said: "I do not need it; your story is more than any mere likeness." Love is the best camera and the heart the truest sensitive place—there is no other photography like that. It is surer than the light itself.

We have no authentic pictorial proof of what Christ's face was like. But we need none. The loving and living story is more than portraiture. Here, as in a mirror, we behold the glory of His gentleness and grandeur. And we know Him, too, by their inspired faces who have, soul to soul, begun to wear His image. No intaglio could be more definite. Certainly those who resemble Him here will recognize Him yonder. They shall see His face, be like Him, and know as they are known. God's providence must, by some unexplained wisdom, have refrained from preserving any detailed record of that childhood and youth. The clumsy apocryphal attempts neither have the sanction of tradition nor do they give anything that fits His mature personality as reflected in the gospels. We are left to read between the so few written lines and to imagine by His public ministry what He was in those days concerning which our affectionate curiosity is not gratified—those "other things" of which the earliest were hidden safe in Mary's heart.

His generation all unconscious of what it contained, persecutors and disciples yet in their cradles, the Wonderful One grew on. A babe, a lad, a youth, a man—He served out that apprenticeship of task and trial by which His heavenly Father prepared Him for the stupendous burden, the exceeding sorrow, the absolute victory.

I. He was one of the mass. He earned his living. Once our text was a sneer, "Is not this the carpenter's son?" Mark leaves off the last word. Either is true to the fact. They taunted Him with being a common man. He had a trade (as all Hebrew boys had, usually their father's), and He supported Himself by it. The Prince of the house of David, the Messiah, was a mechanic—a house-builder. They all knew Him in Nazareth—by sight, they thought they knew Him—their estimates were as self-satisfied and superficial as all of ours are apt to be of those who work for us. But He was no recluse. The boys and neighbors saw Him daily. Many had His work in

their houses. Perhaps some who went to cast him down over that hill lived in houses He had built. It is so yet.

No doubt the bench could long be pointed out where He wrought—the quaint Oriental tools; be sure none others ever did such honest work. He wanted no wages that He did not earn. What would you not give for a chisel, a shaving, from that shed? But wherever modest, earnest work is done, there is a truer souvenir of Christ than any relic could be. Would you not like to live in a house He had built? But you can engage Him to build your dwelling if you choose. Indeed, except the Lord build your house, they labor in vain that build it—it never will be a home. He built this house. This is, indeed, the Builder! Not clothed in soft raiment. The hand that was pierced for our sins was browned and roughened by day labor. He who made the earth and founded it, set up its pillars and laid the beams of His chambers, without whom was not anything made that hath been made, has Himself the foundation, reared that in this earth which no floods shall wrench asunder nor torrents undermine. Divine Lord! Thou whom the builders rejected, Thou glorious architect and artisan in one, build us into that temple, which out of the quarry of the ages rises toward the day of the topstone and the shouting.

II. Many of the instances which pointed His teachings came out of our Lord's experience as a craftsman and the man who did not count the cost, the man who built on the sand. In that frugal home He knew the pathos of daily economy, work to do not only, but to find, the taxes to meet, and all the rest of the cotter's frugal brothers and sisters, doubtless often telling her: "Our Father knows that we have need of all these things." We can see one reason why He was drawn toward that Bethany household. Mary had always found him so wise and willing, no wonder that she said at Cana, "Whatsoever He saith unto you, do it."

III. Christ feels for the widow and the fatherless and for all who earn their bread in the sweat of their brow. What contempt that royal workman's way pours upon all pride of ease and luxury. Tasks that He so beautified and beatified let none now call common. That carpenter's shop was a thing that angels looked into, singing new praises. The throne exchanged for the workbench! Well might the sneer at "the carpenter" have frozen on the lips that framed it. Blessed testimony even of the blind and captious! The derision of the Nazarenes is the ascription of Christendom.

Two great questions I ask you to dwell upon for a little longer:

First. That manhood is superior to circumstances. He who will follow the King's Son may well cross that lowly threshold to see how the tedious unities with the heroic. A true soul does not worry about an arena. That remote village, that cottage, those hill paths, sufficed a Saviour's thirty years of preparation! He needed no further apparatus of goodness. No drudgery delayed His full growth. Unanxious He waited till that work was done. There He thought out and wrought out the beatitudes, first showing piety at home and requiting His parents. Remember, if you think your horizon narrowed:

"Just such as I He trod this earth,
With every human load, but sin."

No matter if your life is hidden—if it "hid with Christ in God." Simplicity may find felicity.

Second. It also teaches us the dignity of work. Idleness is a sin. Only a worker is respectable —every other is a moral pauper. It is worker or shirker. Christ honored the royal law of labor. He knew real things and was not a charge to the World. He came "to make the best that the world knows native to the humblest." Coming to regenerate society, He never implied that "the world owes every man a living," whether he earns it or not. He came to serve. The gospel of the Mechanic refuses those who refuse a man's task. It ennobles as it enables the toilers of the world—and gives an evangel to the loom, the bench, the forge, "that they may be with the King for his work." The bone and sinew of the nation are in brawny arms matched with brave hearts. Whatever honors labor blesses the land, and all that degrades this debases that. Christ is the friend of all who toil and pray. A workingman Himself, He cares for the aching eyes and tired fingers, and says, "Come unto me ye that labor, and I will give you rest." He arrays Himself against the oppressor and the cheat, against him who want's another's work without paying for it, and against him who wants another's paying without working for it. He is the staunch ally of the honest toiler, and says of every one such, "The same is my brother."

How to Solve all Labor and Capital Problems

BY REV. A. C. DIXON, D. D., CHICAGO, ILL.

Text: "Christ Jesus . . . in whom the whole building fitly framed together." Ephe. 2: 20, 21.

I believe that the only way to solve the labor and capital problem is for laborer and capitalist to accept Jesus Christ as Sovereign Lord. There are at least seven reasons why every laborer and every capitalist should accept and honor the Lord Jesus Christ:

I. They need him for a quiet mind. Sin gives unrest. There can be no peace of soul without a consciousness of forgiveness. And sin is just the same to the capitalist and the laborer. It is the transgression of the law; it is discord and disease; it has wrenched us out of right relation with God, and through Jesus Christ come healing and harmony. "Thou wilt keep him in perfect peace whose mind is stayed on thee." He who has peace of heart can do the best work with brain and hand. Jesus said, "My peace I give unto you, not as the world giveth;" and Paul said of Jesus Himself, "He is our peace."

II. They need him as a burden-bearer. The Hebrew word translated "wealth" means "weight," and it carries with it the thought that riches impose burdens of responsibility. The most oppressed men in the world today are its millionaires. Some of them may be oppressed by an evil conscience, but even if their money has been made honestly and they realize the responsibility which wealth imposes, they cannot help feeling a great weight of responsibil-

ity. God says to both capitalist and laborer, "Cast thy burden upon the Lord and he will sustain thee;" and Jesus urges us to cast all our care upon him, for he careth for us. There are men who once possessed great wealth in lunatic asylums today because they did not have this burden-bearer; and many a man of toil lost heart and health because he did not have with him the Lord Jesus Christ as Sympathizer and Friend. To every one Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest upon your souls." In the service of Christ there is rest under the yoke. Christ may not remove the burden, but he gives strength to bear it. He does not take away the responsibility, but he shares it with and helps us to meet it.

III. They need him as insurance against all loss. The rich man who is a Christian may lose his property but if he loves Christ he can still say, "All things work together for good to them that love God." In loss of his property he will receive a gain of character. In the furnace of trial the dross will be removed, patience will shine out.

As with the capitalist, so with the man who toils with his hands. Jesus Christ is his insurance against all permanent loss. He may lose his job, but not his Friend; he may lose his savings, but has his Saviour. He may have seasons of darkness, but the star of hope will shine through it. He may see no human source from which his needs shall be supplied, but he can rely upon the promise "My God shall supply all your need according to his riches in glory by Christ Jesus." Every flower he sees reminds him of the fact that the God who clothes the grass of the field will not neglect him. Every sparrow which twitters in the bush speaks to him of the Father who cares for the birds of the air and numbers the hairs of our head. "The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing." Money in the bank is good, but Jesus Christ in the heart is better. The bank may break during a financial crisis but there is no crisis that can take Christ from us if we are faithful to him.

IV. They need him as umpire of their lives. If the capitalist and laborer will ask the question, "What would Jesus do?" and act only as they believe he would act under the same circumstances, all problems would be settled, provided before they asked the question they had received Christ into their hearts as the life that gives motive He is not an external rule, but an upward force. When we receive him we receive a new disposition. Love enters and casts out hate. The man who loves Christ with all his heart will not treat others unfairly.

V. This leads me to say that capitalists and laborers need Christ as arbitrator of their differences. It is no visionary scheme, but a practical thing for us to submit all our differences to Jesus for adjustment. He lives and abides with us; he is always within speaking distance; his court of arbitration is in session every hour; he hears every applicant. If men who have differences will only kneel together before the Lord Jesus Christ, and lay before him the questions which perplex them, he will give them light and guidance. Strikes, which are great civil wars, would be at an end; walking delegates would not be inclined to foment strife that their vocation might be in demand; trades-unions would be slow to put men on the "unfair" list because they refuse to accede to their propositions; manufacturers would hear the complaints of their employes with patience and sympathy. There would thus be an incarnation of the command, "Thou shalt love thy neighbor as thyself." If Jesus Christ were in sincerity placed at the head of all labor and capital organizations and sincerely looked to for guidance, we should have an ideal state of society.

VI. They need him as the enricher of their lives. Wealth does not always make men rich. Money sometimes carries with it the death of noble qualities. It may foster selfishness and meanness. Nor does poverty always make men poor. Paul speaks of the poor who are rich in faith. There is a wealth of character independent of money No man can afford to make money at the expense of character, and no man can afford to engage in an occupation that makes against the formation of good character. If Jesus Christ is received into our hearts and lives, he brings enrichment that neither money nor poverty can diminish. His presence makes us independent of such environment. He is himself riches. The millionaire without him is a papuer; and the laborer with just enough wages to support his family, with Christ in his heart is a millionaire in true wealth.

VII. They need him as the hope of the future. How poor is the man of millions when he comes to death without hope of heaven! He cannot carry a dollar with him. The character which has been formed in the accumulation of wealth is now the only thing that abides. But if Jesus Christ is the foundation of character, his feet are upon the Rock of Ages. He has a hope which is as an anchor of the soul, both sure and steadfast. His face is toward the morning. He leaves riches that he may go to greater wealth. The treasures that he has laid up in heaven now await him.

The workingman who has been a servant of Christ in his struggle for subsistence can look forward to death to a higher and better service in the future. Hope beckons him onward and upward. The end of life is the beginning. Death is his graduation day. He passes now from probation into fruition. The battles he has fought are now to yield complete victory The burdens he has borne have made solid character that abides forever.

To all men, rich and poor, Jesus Christ is the hope of eternity. No cloud can darken that hope, no storm can sweep it away, no earthquake can shatter it, no philosophy can confuse it, no enemy can destroy it.

Salvation Through Self-Sacrifice

BY REV. A. O. HAMMOND, D. D., ADAIR, MICH.

Text: "He saved others, himself he cannot save." Matt. 27: 42.

One of the saddest spectacles given to us in the story of Jesus occurred just before the sixth hour of the day. It was when the leaders of the Jews, the chief priests, scribes, and elders—their consciences hot from their in-

fernal deeds—came to mock the Son of God. Like the primeval savage that gloats with hellish glee over his victim, these bloody men of Judah, clad in their gilded vestments, followed with the shouting mob from Jerusalem to Golgotha that they might add to the sufferings of our Lord. Fitting fact that their cruel mockery should end in three hours of mid-day darkness. But while they stood there before the cross wagging their heads and reviling Him they uttered these words which seem to have more significance than they dreamed—"He saved others, himself he cannot save."

Here are words which were intended for mockery, but these Jews spoke better than they knew. There is a truth in the words which has important bearings upon our religious and social life today, so we may profitably study them.

I. He saved others, himself he cannot save.

1. In the first place, let us observe that the two clauses of the text must be taken together. It might be objected that Jesus was able to save himself, which is clearly true since he was a free moral agent. But—to save others required the sacrifice of himself. In order that others might be saved, he must give himself a ransom for many. So let us bear in mind the necessary connection between these two clauses of the text. "He saved others, himself he cannot save."

2. There are two indisputable facts in his life: he did not spare himself, and he did save others.

3. The very purpose of his incarnation was to save man and to glorify man. It was announced to Joseph that his child should be called Jesus, for he shall save his people from their sins. No sooner had Jesus come to years of understanding than he saw about him the sinful nature of the people. It became the absorbing purpose of his earthly life to save mankind.

4. When he came to the time of his public ministry he knew the lost condition of human beings, and he set about their salvation. That he accomplished that purpose and succeeded in lifting men out of the depths of misery and sin, is a common fact of Scripture history. We have here in this narative the testimony of the Jewish leaders. Perhaps they did not intend the words to be a confession of the saving work of Christ, but they could not help hearing the rumors that were constantly coming to Jerusalem of what Jesus said and did. Everybody knew about it. The followers of Jesus were multiplying by the hundreds, and the rulers of the Jews began to fear the multitude. They hurried him to judgment and to the cross lest the good deeds of the Man of Galilee should sway the multitudes in his defense. He was ever going about doing good, lifting up the fallen, healing the sick, binding up the broken-hearted, giving sight to the blind and saving the lost. He would have saved many more had they been willing. He would have helped many more if they had believed in him. The world is often too blind, too self-satisfied to be benefited. The best philanthropic purposes are often of no avail because mankind is either too blind or too perverse to be assisted. And yet, we have the testimony of Scriptures and the testimony of history that Jesus has saved others.

5. Men are saved today just as truly as they were in the time of Christ's ministry. Men everywhere bear testimony of their assurance of security and salvation. Our own eyes have seen men and women gloriously saved—saved from a life of sin to a very useful life. O, what distress, what doom would have rested with mankind had the life of Jesus been fruitful! Conceive if you can, what would have been our lot. We are willing now in the day of grace, and we see more of the work of salvation than of the woes of sin; but our lot would have been worse than the darkest India or the darkest Africa. The inevitable effects of sin would have driven us all to hell! But thanks be to God, his life and death were not in vain—"He saved others."

II. Himself he cannot save.

But while Jesus succeeded in his purpose to save others, that result was not without contingencies that involved the sacrifice of earthly pleasures and which brought him prematurely (we may say from a human standpoint) to the tomb. Did he hope to prepare himself for his great life work? Then he could not be idle, he could not save himself from toil. Did he hope to do his Father's business? Then he must learn by obedience the lesson of service. Was he to atone for the sins of the whole world? Then he must do it by sacrifice. "Himself he cannot save!" If he had sought temporal power, he might, by adopting other means, have made himself an earthly king. Had he pursued wealth, he might have lived long in affluence. If he had sought honor, he could have had it. But humanity would have been eternally lost. So I say, he was constrained by duty, by love of fellow-man, to yield himself a willing sacrifice. In no other way could man be saved. He must give himself. As the poor and needy, the troubled and sin-sick multitude, pressed upon him he was wearied in their behalf. Intent upon his healing and his teaching, he fasted so long that his disciples urged him to eat. They doubtless became so hungry that they went, without him, to satisfy their appetite, but Jesus, unwilling that any should perish, preached on long after the sun had set. Even death did not trouble him. "He was led as a lamb to the slaughter, so he opened not his mouth." In this tremendous purpose to save mankind, he must needs suffer even ignominy and death. No murmuring, no hesitancy on the part of Jesus that the cost was so great. For in that crucial hour when life and death were present to his view, in Pilate's court, when the choice lay between Jesus and Barabbas, on Golgotha's road, when Jesus bore the cross that others might go free—there came the same decree: "Myself I cannot save." He did not save himself. Whenever life and immortality, victory and glory of humanity was at stake, he fulfilled the truth that slipped from lips of mockery, "Himself he cannot save."

III. When Jesus had completed his saving work on earth, he ascended up into heaven and there sitteth on the right hand of the majesty on high. He left the further work of salvation in the hands of his disciples to be continued by them until all the world shall be saved. And we are heirs of these things. Mankind is to be saved through man. And if we respond to his commission the world will speedily become evangelized and saved. But, as it was

with Christ, so it is with us—it is to cost us something. He was a perfect example for us of self-denial and self-sacrifice. And if we are to save others we cannot spare ourselves. The devoted missionary who went to India, gave his life for the gospel's sake. Malaysia hears of salvation today because one man labored and died to bring them the Bible. The price of Africa was Livingstone, Stanley and Cox. Any missionary effort that meets with success, calls for suffering and self-denial. And yet, with all the toil and sorrow that fill the missionaries' life, for the gospel's sake they will go. Even here in our very midst—bring it home to us now—the secret of soul-winning and soul-saving is the sacrifice of selfish interests and pleasures and—some will even dare to die. So the truth for all the world today is, if one is to save others himself he cannot save. Jesus said, "He that keepeth his life shall lose it, but he that loseth his life, for may sake, shall find it." Away then, with all our selfishness and self-seeking! Let us strive by self-denial and self-sacrifice through the grace of God, to seek and to save them that are lost.

There is one more thought that I wish to leave with you. It is that Jesus has never ceased to give himself to a lost world. In death, he gave his own best self; in heaven, now, he is giving his Spirit to them that ask him. He is giving his love, and his saving grace. He is intensely interested in our personal welfare. He is grieved with our sins and mistakes. He sympathizes with us in our troubles. And though we may have wandered away from him, he wants to save us still. He will not withhold his grace from them that call upon him. He saves others, now he cannot withhold himself from man—"himself he cannot save."

The Vision and the Man

BY REV. A. E. KEGWIN, D. D., NEW YORK, N. Y.

Text: "And when I saw him, I fell at his feet as dead." Rev. 1: 17.

We live in two worlds—the world without and the world within, the world of the seen and the world of the unseen, the world of the real and the world of the ideal. We speak of the one as man's physical life, of the other as man's soul life. Now, it is a very interesting fact that man's every physical activity is an effort to express in some tangible way in the world without as much as possible of that which is going on in the world within. Religion is the transcript of the soul's emotion or vision when standing alone before its Maker.

Such a transcript is contained in our text. John the Beloved has seen something in the unseen world and he desires to acquaint the world without of what he has seen. The book of the Revelation is the result of his effort. In this particular chapter John is describing his vision of the Christ. The record is minute in every detail. It tells of Christ's countenance, of his eyes, of his hair, of his head, of his feet, of his garment, of his girdle, and of his voice. But, that which impresses me more than anything else is the effect which the vision of Christ has upon John himself,—"And when I saw him, I fell at his feet as dead." These words furnish the theme for our meditation.

I shall cluster my remarks about three propositions which I regard to be axomatic. Let me state them in the logical order in which they lie in my own mind.

I. The measure of every man is the measure of his vision. John was a man of large vision, therefore John was a large man. The world has always delighted to honor her prophets and poets and seers. We recognize that the greatest man is he whose vision penetrates the furthest into things of nature, human experience or events of history. Man is by nature a seer. It is this Godlike quality that differentiates him from the brute creation. The brute creation can look out upon the moon, but their gaze is one of solid indifference. They see the light and can bark at it, but no intelligent idea comes to them of form or relation or origin or orbit.

And that which differentiates the one order of creation from the other is the same as distinguishes one man from another man. The less the measure of vision, the nearer man resembles the beast. The wider the measure of vision, the nearer man approaches him in whose image he was created.

Now this is my proposition: the proposition contained in the text. Does it hold good? Well, let us examine it in its application to one or two of the various fields of human endeavor. Are men measured in this world by their vision? Is it true that the wider the vision the greater is the man? Most certainly so.

The measure of the scientist is the measure of his vision. The measure of the poet is the measure of his vision. In the same sense the measure of a Christian is the measure of his vision of Christ.

John saw Christ. He had a vision of the real Christ. It was the vision of the Christ behind the Christ, and the Christ within the Christ. This was not a vision of his humanity. It was a vision of Christ in his divinity. So many are studying, in these days, the humanity of Christ. Such a study is fascinating, but it requires no power of vision. The vision power is more necessary in the study of the human life of our Lord than is the vision power necessary to read the life of Cromwell or Cæsar. Historical study is a matter of intellectual apprehension. Visions are soul studies. This is not mysticism. I am not talking in the clouds. I am speaking practically. What I have been stating is not hard to be understood if you bring it down to everyday application. Let us, for example, apply its principle to the hearing of sermons. To one a sermon is a dry rehearsal of old-fashioned and uninteresting facts or dogma; to another the same sermon is a revelation. As he listens he says, "I see something that I never saw before." That is a vision as truly as John's and the hearer has been enlarged thereby.

2. The measure of the vision depends upon the spirit of the man. John describes his condition of mind when he saw this vision. He says, "I was in the Spirit on the Lord's day." What are we to understand by that statement? We are told by some that John refers to some special anointing by the Holy Spirit. Possibly so. But the simplest interpretation is perhaps the best for our present use. "I was in the Spirit" certainly means that John had gotten himself into the spirit of the occasion. This

implies that he was in sympathy with the occasion, that he had prepared himself to be carried away by what he saw and heard. He was in sympathy with the divine. He was in the conscious presence of the Almighty. Patmos was a holy place because the only worshiper on the Sabbath was in a holy frame of mind. Had John been otherwise he would have had no vision. The vision was not around him. It was within him. The vision consisted of a frame of mind, and a condition of soul that responded to the touch of God.

3. The wider man's vision, the more humble he becomes. The more a man really knows, in this world, the more does he realize how little he really knows. The man who is the most likely to be lovable and appreciative of the worth of others is the man who has the largest worth in himself; the man whose vision is the widest.

Now there is reason for this. As our vision widens and deepens the more do we suffer by our comparisons. How strikingly is this illustrated in our text. John had an enlarged vision of Jesus. This resulted in a comparison between himself and the Lord. What effect this comparison had upon him is best described in his own language, "And when I saw him, I fell at his feet as dead."

This has always been the effect of the vision of the true Christ. When Isaiah had that vision of the glory of the Lord filling the temple, he cried, "Woe is me, for I am undone, because I am a man of unclean lips, for mine eyes have seen the King." (cf. Ezek. 1: 28; Dan. 8: 17.)

In closing let me gather up the thoughts contained in this sermon and illustrate them in the life of a man whom I doubt not you have all heard. Years ago there was a prominent lawyer in one of the influential cities of Ohio. He was a man who had been successful as a barrister and who had attended the church of his fathers with a good degree of regularity, but he had never made any acknowledgment of faith. His life was above reproach, he was easily the leading citizen in the state. Men of all walks in life and of all degrees of success looked up to him. But he was not a professing Christian. One evening he left his home after dinner, informing his wife that he was going down to his office to meet a very important appointment with some legal friends. He went down the street, and had almost passed a small Methodist church when through the windows there came wafted to him on the wings of song those sweet words,—

"There's a Stranger at the door,
Let the Saviour in."

He paused a moment, deliberately retraced his steps, and urged by a subtle impulse, the like of which he had never had, he descended the steps and entered the room. He accepted Christ in that meeting. Returning to his home without going to the office, he met his wife at the door. Naturally she was greatly exercised. "My dear," said she, "there are two gentlemen in the parlor who have been waiting for you for some time. They told me that they had an appointment with you at the office, but that you did not appear. And I have been so anxious, fearing that something had befallen you." Without a word of apology he turned to his wife, and with joy in every line of his countenance, he said, "The most wonderful thing has occurred to me this evening." "Well, don't tell me about it now. You had better go in and see your friends." "No, I cannot keep it a moment. I have found Christ." "But," said she, "let's not talk about that here. Come back into the kitchen." He straightened himself up and a flash of indignation kindled his countenance as he said, "I have kept Christ out of my life for over forty years, and do you suppose that I will now take him into my kitchen?" Laying his hand upon the door of the parlor, he entered, and there was no business transacted that evening. He frankly stated what had occurred to him, and told his astonished friends the joy that had come into his heart at the receiving of Christ. That man was chief justice of the state of Ohio, subsequently a member of the United States Supreme Court. What had transformed him? It was not argument. It was not a sermon. It was not a great affliction which had cast its shadow across his path. It was a vision—a strong religious impression. For the first time in his life he had caught the vision of the Christ behind the Christ. May this vision be yours this morning. And whatever your human attainments, your social position, your intellectual equipment, may you catch the vision which John caught, and then, like him, may you fall at his feet as dead, that he, reaching forth his hand of love, may touch you and say, "Arise and live."—*Record of Christian Work.*

Whithersoever the River Cometh

BY REV. CHARLES C. ALBERTSON, D. D.

Text: "And everything shall live whithersoever the river cometh." Ezekiel 47: 9.

Ezekiel was a seer, hence a prophet. No man can teach who has not clear vision of truth. This prophet had both insight and farsight. He forth-told and fore-told. He had the divine perspective.

There is no future with God. He fills all time. Now and then are one with him. Time present and time to come are an eternal now. All that shall be is, in God's sight, and in their sight whose eyes God's fingers touch to prophecy.

Here is the vision of Ezekiel, the "Vision of the Waters," as it is known. A stately picture it is, a perfect work of poet's art. No vision of Dante or Milton or Bunyan or Tennyson approaches it in unadorned simplicity. He sees a river flowing by the altars of the House of God; a stream that grows wider and deeper as it nears the sea; a river fringed with green; and where it flows it brings beauty and bounty. It fructifies the barren land and freshens the salt sea, and fails not forever.

Doubtless the figure means more to the Eastern world than to us. Where deserts abound, where the sun shines with tropic heat, where even the breezes are like blasts from a furnace, living water is a luxury the worth of which we do not understand. So, as the Holy Scriptures came to us out of the East, as God chose to reveal his truth to us in Oriental tongues, Biblical symbolism is full of references to springs, fountains, wells, and rivers.

From the shore of earth let us survey the river that flows out from "the threshold of the house" of God. It is the river of grace and

truth. It had its source at Bethlehem. It was only a brooklet then, so small that the ruthless footstep of a Roman governor might have changed its course—and would have changed its course but for the fact that it was dear to God. It seemed to End on Calvary, like the "Lost River" of Arizona, which flows a few miles and disappears from sight. But from the empty sepulchre in Joseph's garden it burst forth again, as burst the stream from smitten rock at Kadesh. It grew to great proportions at Pentecost. It widened immeasurably as it reached the Gentile world. It touched Europe at Philippi and Rome. Henceforth it was to be the broadest, deepest stream of history. There is no continent in which it does not flow, hardly a nation it does not bless. And it has been true from its beginning until now,—everything lives whithersoever it cometh. The wilderness and the solitary place are made glad. The desert rejoices and blossoms as the rose. The parched ground has become a pool, and the thirsty land springs of water.

Dropping figurative speech, let us recall some of the historic and practical results of Christianity; a few of the manifold blessings that accompany the Gospel. There are some things which live only where Christianity lives,—some institutions which flourish, some ideas which prevail, some virtues which are practiced, only where Christian truth is hid in human hearts.

I. In the broadest possible view of the moral influence of Christianity we see that philanthropy—the love of man for man, the disinterested, benevolent love of man for his kind—is one of the peculiar fruits of the Gospel. There are other religions which teach respect for the lower orders of life. In the estimation of many Hindus, the cow is a sacred animal. Cats and crocodiles were objects of veneration in Egypt. But neither in India nor in Egypt was human life a sacred thing until the Light of the World dawned upon the darkness of Asia and the Gospel of the Son of Man supplanted the worship of Isis and Osiris.

The doctrine of the unity of the race may have been dimly perceived, but it was never plainly discerned and forcefully taught until the Man of Galilee made it one of the very fundamental postulates of his new social and moral system. The missionary idea is founded on the assumption that all men are brothers. Judaism was for the Hebrew, Hinduism for the Oriental, Confucianism for the Chinese, but Christianity for Man. Jesus Christ was the first cosmopolitan, the contemporary of every age, the comrade of every soul. To Christian philanthropy we owe the inspiration of all the great world-movements of our age, by which bars of iron and gates of brass are beaten down, and nations begin to see the essential oneness of the race.

This idea of brotherhood lives "whithersoever the river cometh;" and because it lives certain other ideas grow out of it, among them, Democracy. There has never been a true democracy that was not Christian in conception and inspiration. The nearest approach to it in pre-Christian times was the theoretic commonwealth of Israel. There were elements of democracy under Moses, Joshua, and the Judges, but the commonwealth gave way to a monarchy because the people were not prepared for it; it disintegrated, lacking the principle of unity, and this it lacked because the world was yet to learn the lesson of brotherhood.

There was a so-called democracy in Athens, but it was only a privileged oligarchy, for two-thirds of its people were the property of the other third. Democracy is a comparatively modern development, and its great victories have been achieved among people who derived their inspiration from Christian sources. Thrilling is the story of the struggle for liberty in Germany and Holland, in England and America—Christian nations and Protestant. The anarchism of Italy, the nihilism of Russia, and the communism of France are simply suppressed democracy. Suppress steam and superheat it and destruction follows. Govern it and give it vent, and you have motion, progress, wealth. Democracy is the political destiny of the world. There is but one absolute monarchy left in Europe (Turkey considered as an Asiatic power), and not one in all the Western hemisphere. Japan is a constitutional monarchy. India is in the hands of England. South Africa is free. Democracy is in the air. The river flows through all the earth, and liberty lives "whithersoever the river cometh."

II. It is needless to do more than just suggest that charity—systematic charity as distinguished from mere impulsive generosity; organized charity, which is the only effective charity, being at once prophylactic and curative—is among the fruits of Christianity. It is said there was but one hospital in all the world at the beginning of the Christian era, and that was for wounded gladiators, where they might be nursed back to strength to fight again. Whose are the hospitals on every modern city street? They bear a great variety of names,—Methodist, Presbyterian, Good Samaritan, St. Joseph's, but they are all Christ's hospitals. He taught the world a new pity for pain, a new care for the distressed, a new sympathy for suffering. And so it is of Orphans' homes and Midnight Missions and Juvenile Reformatories. So it is of all the "charities that soothe and heal and bless." They are the trees of fruit and shade that rim the river which issues from the House of God.

III. See also how the humanities, education and art, "the liberal offices of life," the agencies that broaden and adorn the mind of man, are among the things that accompany the Gospel in its flow among the nations. The great universities of the world have had their founders in men of faith. When the president of one of America's greatest colleges was asked to select the sentiments to be inscribed upon the peristyle at the Columbian Exposition, he chose the words of Jesus Christ for one,—"Ye shall know the truth and the truth shall make you free." Go to the new Congressional Library at Washington and you will find that saying inscribed upon one of its walls. Does it not suggest the intimate relation between the truth-seeking or truth-loving spirit of our religion and the passion for truth characteristic of the age?

The immortal masters of painting have exalted Christ and Christian themes. Poetry and music flourish best when they deal with inspiration's greatest thoughts, the doctrines of revelation, the sacred mysteries that elevate the

mind whithersoever the river of God's Word floweth.

IV. But art is not life. Men may live without art, but they cannot live and be men without love and conscience and character. These make life. They are life. Friendship, domestic fidelity, social righteousness, integrity of conscience, purity of personal character,—these are the very essence of practical Christianity. The Christian family exists as a little republic, in which each member governs himself with reference to the rights of the others: the husband loving the wife as his own body; the wife honoring the husband; children obeying their parents in the Lord; parents not provoking their children to wrath. He who setteth the solitary in families ordains that even humble homes may be hallowed by the perpetual presence of the spirit of his Son. Have you not read much in the New Testament of the church that is in the household? Picture to yourselves the ideal home, blessed with all peace, and sympathy, and chivalry, and mutual confidence. Can it be otherwise in the home of which Christ is the acknowledged Head,—where he sits at every table, guides every conversation, sanctifies every sorrow, spiritualizes every joy? It makes a vast difference in a home whether Christ is there. Everything gentle and noble and sweet lives whithersoever he cometh.

But the basis of all Christian virtue, manifesting itself in every field of thought and conduct, affecting life in its largest or in its more limited relations, is the work of God's grace in the soul of the individual. The Spirit-filled believer is the unit of power, static and active. The world is moved only as I am moved. The recreation of the race begins when I take my first step toward God. All things begin to be made new when I open my heart to the inflow of his love. Is it not wonderful that the river of God's saving power flows so close to every soul that one act of the human will may open every plain of life to its incoming? One prayer, one sigh, one act of self-surrender, and the vital and vitalizing current sweeps in and lifts us up to the level of eternal life.

With the entrance of God's grace into our hearts some things begin to die and other things to live. The things that die are the things that ought to die. The things that live are the things that must live and grow in us if we would know how well worth living life may be if hid with Christ in God.

Fishers of Men

BY REV. F. W. PALMER, D. D., AUBURN, N. Y.

Text: "I will make you fishers of men." Matt. 4: 19.

In these days of good fishing the text seems a timely one and may prove a bait to catch your attention to some important lessons for the Christian. Bible lands must have been a fisherman's paradise both in the abundance and variety of the fish.

I. "Fishers of men." What do the words mean and why did Christ use them? They mean this, that there is something to which we are to win people. Like fish, men are to be lifted from one element into another, out of the waters of sin into the atmosphere of grace.

II. The thought is enlarged and deepened by the fact that fishing as a sport or for health is unknown on the gospel page. It was not a recreation, but a means of livelihood, a serious vocation. Therefore while gospel fishing is not without its joys, Christ's call to be fishers of men is not just an occasional pastime.

1. Two questions then we ask, What is fishing for men? and, Why should you and I be fishers of men? It is to bring men into saving relations with God through love for Jesus Christ the Saviour. It is not to get them to join the church, it is not as a politician fishes to get your vote, or to get you to think his way. It is deeper than that. It is to bring men amidst their pursuits and pleasures to attend to the question, "What shall it profit a man if he shall gain the world and lose his own soul?" To be fishers of men is to believe that there is joy in the presence of the angels of God over one sinner that repenteth.

2. Why be fishers of men? Because there are so many souls that have not been brought out of the waters of sin into salvation. Perhaps there are such among your children or in your family; will you refuse to be fishers for them? And there are your neighbors and friends and their children, one and another that you can be influential in helping. Beyond that there are thousands out of reach of other positive influence for Christ. The world is wide and we should be fishers of men for Christ's sake.

III. Now if we do seriously realize that these words apply in some true measure to us, we will be thankful to find in this occupation such practical hints as there may be for successful work for Christ.

We should employ efficient methods. For successful fishing there are four considerations, variety of resource, attractiveness, direct aim and individual effort. How is gospel fishing carried on today for the most part? Well, you may say by preaching. But preaching without results in saving men is not fishing. Preaching has its value as education and to strengthen and feed the people, but it sometimes seems like feeding fat, lazy trout in a private pond where you catch nothing and expect to catch nothing. How about attractiveness? That is an element of the fisher's method. If some efforts to attract to the church and to religion, such as sensational preaching and picnics, are often just bait without hook, so well-meant efforts very earnest and solemn may be only hooks without any bait. You have sat still fishing very patiently and by and by pulled up your line to discover that the bait was gone. We ought to realize concerning our Christian work that perhaps the bait is gone from the hook. Pull in and put on a fresh worm. Be sure there is bait on the hook.

3. And we must have a direct aim. The true fisherman goes for fish. Money raising in the church, pew rents, suppers, means for promoting social good feeling, and all other useful activities are really only making tackle or cutting bait; they are not fishing. Most of the fishing that we know about is done by individuals.

4. Fishing is not easy work and yet the true fisherman willingly accepts the toil and the endurance. Here is the test for us. How

much have we been willing to bear of annoyance and small self-sacrifice for our Sunday school class, in our official position in the church, in being good Samaritans, or seeking lost sheep? With fishermen endurance often rises to heroism. There is no grander courage than that of the deep-sea fishermen who go out of Gloucester and other ports. The death roll is terribly high among them. They show this heroism in making a livelihood and providing for their families. If there is heroism it is that of the Christian missionary out on the deep, dark and dangerous seas of heathenism. Something of that spirit must be imitated by us all in fishing for men. Be skillful and be sensible. With fishermen, information, experience, enterprise, and perseverance count.

5. Of course the gospel fisherman will be enthusiastic. In the depth of winter your friend who loves angling gets out his rod and flies, gloats over the memories of last summer, thinks of that pool where there is a fish he would like to catch and counts the days till May. So the true Christian should love the work, should think about it, and read about it, should help the great reform and soul-saving movements, should be a member of the Gospel Anglers' Association—the inner circle of every true church.

IV. Fishing is a unique combination of skill and disappointment. Circumstances may be unfavorable, past experience discouraging. The mad rush for gold, the craze for luxury and pleasure, sceptism and criticism, these may dim the faith and oppress the courage of the church, but there is nothing impossible with God. Friends, let us help each other by our mutual faith, each of us. In our churches let us hear Christ's encouraging word of command. Let us be fishers of men as we ought to be. God helping us, we will launch out and let down our nets.

Through Death to Life

J. H. NORTHRUP.

Have you heard the tale of the aloe plant,
Away in the sunny clime?
By humble growth of a hundred years
It reaches its blooming time;
And then a wondrous bud at its crown
Breaks into a thousand flowers.
This floral queen in its beauty seen
Is the pride of the tropical bowers.
But the plant to the flower is a sacrifice,
For it blooms but once and in blooming dies.

Have you further heard of this aloe plant,
That grows in the sunny clime.
How every one of its thousand flowers,
As they droop in the blooming time,
Is an infant plant that fastens its roots
In the place where it falls to the ground,
And fast as they drop from the dying stem
Grow lively and lovely around?
By dying it liveth a thousand fold
In the young that spring from the death of the old.

Have you heard the tale of the pelican,
The Arab's Gimel el Bahr,
That dwells in the African solitudes
Where the birds that live lonely are?
Have you heard how it loves its tender young,
And cares and toils for their good?
It brings them water from fountains afar,
And fishes the sea for their food.
In famine it feeds them—what love can devise!—
With blood of its bosom, and feeding them dies.

Have you heard the tale they tell of the swan,
The snow-white bird of the lake?
It noiselessly floats on the silvery wave,
It silently sits in the brake;
For it saves its song till the end of life,
And then in the soft, still even,
'Mid the golden light of the setting sun
It sings as it soars into heaven;
And the blessed notes fall back from the skies,
'Tis its only song, for in singing it dies.

Have you heard these tales? Shall I tell you one,
A greater and better than all?
Have you heard of him whom the heavens adore,
Before whom the hosts of them fall?
How he left the choirs and anthems above
For earth in its wailings and woes,
To suffer the shame and the pain of the cross,
And die for the life of his foes?
O Prince of the noble! O Sufferer divine!
What sorrow and sacrifice equal to thine?

Have you heard this tale, the best of them all,
The tale of the Holy and True?
He died, but his life now in untold souls
Lives on in the world anew.
His seed prevails, and is filling the earth
As the stars fill the skies above.
He taught us to yield up the love of life
For the sake of the life of love.
His death is our life, his loss is our gain,
The joy for the tear, the peace for the pain.

Now hear these tales, ye weary and worn,
Who for others do give up your all;
Our Saviour hath told you the seed that would grow
Into earth's dark bosom must fall;
Must pass from the view and die away,
And then will the fruit appear;
The grain that seems lost in the earth below
Will return many-fold in the ear;
By death comes life, by loss comes gain,
The joy for the tear, the peace for the pain.

SUNDAY SCHOOL TELEGRAPH COMPANY

This Company **TRANSMITS** and **DELIVERS** this message with the confident expectation of having you accept it.

No favor will be made if you'll attend these exercises and the company will make itself responsible to provide you pleasing entertainment.

This message is to be **REPEATED** to **ALL** your friends and acquaintances.

GEO. L. HEPP, Superintendent. **E. S. HAGEN**, Pastor.

Number	Sent by	Rec'd by	Check
RA	LL	Y	Paid

RECEIVED at Lititz, Pa. Oct. 2, 1906.
Dated S. S. Chapel.
To You.

We'll rally next Sunday, partly in the Square, partly in the Chapel. The trombone choir will be there. Will you? We're looking for you.

COMMITTEE.